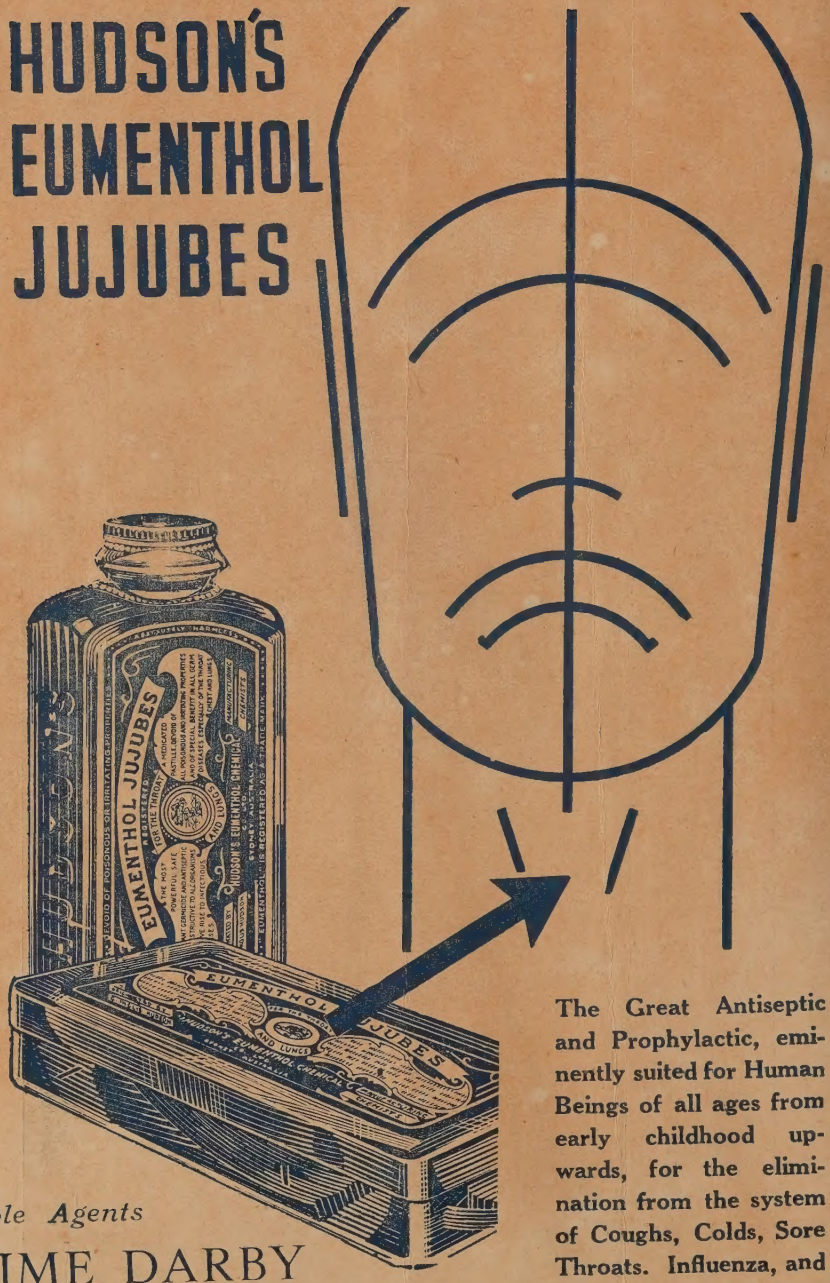
Malaysia Message

SINGAPORE
NOVEMBER-DECEMBER

1941
5/1/1942

The Late Rev. William Thomas Cherry, D.D.

HUDSON'S EUMENTHOL JUJUBES



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48 CANNING RISE : SINGAPORE

In This Issue

G. V. SUMMERS
is the Resident Missionary in Sibu, Sarawak, and Principal of the Methodist Boys School.

EDNA DORMAN LEE
is the wife of Bishop Edwin F. Lee, a former Editor of the *Malaysia Message*, a leader of all our Woman's Society of Christian Service activities.

PAUL E. THOMAS
works in the background of the *Malaysia Message*. He is known to the readers as a photographer but few know that he is a Master Printer. We owe much to him for continual help with the printing of this magazine and for his suggestions concerning the typographical features.

S. M. SIANTOERI
is the senior Batak Missionary to the Sakais.

F. C. SANDS
is the Managing Director of the Malaya Publishing House. He served for many years as Master Printer under the late Rev. W. T. Cherry.

J. S. ARTHUR
is Pastor of the Tamil Methodist Church, Malacca.

EUGENE MCGRAW
is the Resident Missionary at Sitiawan and Principal of the Anglo Chinese School as well as the Pastor of the Wesley Church, Taiping.

Y. OKAMOTO
contributes his third article to the *Malaysia Message* in this issue. He is a patient at the Leper Sanatorium, Singapore. His first article told the story of his conversion to Christianity.

THE MALAYSIA MESSAGE

NOVEMBER - DECEMBER 1941

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Publishers: THE METHODIST MISSION, SINGAPORE, S.S., MALAYA

Manuscripts and all matter for publication should be addressed to THE EDITOR, MALAYSIA MESSAGE, 48 Canning Rise, Singapore, S.S.

ANNUAL SUBSCRIPTION RATES: Straits Settlements, $1.00; United States, U.S.cy$1.00. British Isles, 2s. 6d. Dutch East Indies, f1. Subscriptions are payable in advance. Send remittances to the MALAYSIA MESSAGE, 48 Canning Rise, Singapore, S.S. Do not send Malaysia Message money to the Methodist Book Room.

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Calendar of Coming Events

Dec. 5 Closing of the Day Schools.

Dec. 5 Closing of the M.M.T.C.

Dec. 9-16 Malaya Annual Conference. Wesley Church, Singapore.

Dec. 12 Conference Youth Rally.

Dec. 13 Senior Class Dinner, A.C.S., Singapore.

Dec. 14 Conference Sunday.

December 14 Singapore Methodist churches uniting with Methodist Annual Conference delegates in a Christmas Choral Service at Victoria Memorial Hall, 5.30 p.m.

Dec. 16 Mission Work Committee. Wesley Hall.

Dec. 18 Publishing Committee. Wesley Hall.

Dec. 19 Dist. Ep. Lg. Xmas Party, Singapore Wesley Hall.

Dec. 20 Wesley Church, Singapore Cradle Roll and Primary Xmas Party.

Dec. 25 Christmas Day Services.

Dec. 31 Watch Night Services.

1942

Jan. 2-6 Malaysia Chinese Conference, Kuala Lumpur.

Jan. 12 Day Schools open.

Jan. 13 M.M.T.C. opens.

PLEASE??

Since last year we have tried to place in this column all the dates of interesting and important events that were to take place in the various centres of our Methodist work. Some centres cooperated in a very fine way and others have paid no attention at all to our requests. The purpose of this column is chiefly this, that any reader can see at a glance what an amazing programme we carry out during the year and what a force Methodism is in this country. Let us know early each month all the dates that may be of general interest regardless of how far in advance they may be.

THE MALAYSIA MESSAGE

OFFICIAL ORGAN OF THE METHODIST CHURCH, MALAYSIA

VOL. 51 SINGAPORE, NOVEMBER - DECEMBER, 1941 NOS. 11 & 12

EDITORIAL

REVERENCE AND WORSHIP

DR, TEMPLE, ONE OF THE OUTSTANDING leaders and bishops of the Anglican Church, recently said that worship and evangelism are the two chief functions of the Church. Certainly they are closely related to each other and are essential to the continued life and well-being of the Church. We have within The Methodist Church what might be called two points of view. In the one, the evangelistic side of the Church is often stressed to the neglect of worship, and in the other there is a tendency to make so much of worship and ritual that the evangelistic side is neglected. Most of us are aware of the original urge to worship although many times, like the Greek who erected the altar which St. Paul discovered in Athens, we worship an Unknown God. To Moses this God was a great "I AM" and he knew Him as Jahwe or Jehovah. John the Baptist knew Him as an avenging God of Justice and Punishment. Followers of Jesus called Him "Father". Regardless what name we use our first obligation is to hallow the Name, or in other words link reverence with worship.

But the modern mind and temper are averse to the idea of reverence. Many people believe it belongs to the age of superstition and assume that meekness and humility are out-worn attitudes. Certainly they do not seem to fit into the temper of our age. But if over and above everything else is God the Creator and the Redeemer and if man is made after His likeness then the first impulse of the open mind and the clean heart must be that of adoration and reverence. In the great crises of our age where so many times we are aware of the short-comings and the inadequacy of our faith we are led to re-examine our creeds. At such a time the call to worship may not find us ready to worship and when we hear the words "*O come let us worship and fall down before the Lord our Maker*" we may have doubts in our hearts. But we are convinced that the Worshipping Church, made of sinners who know that God has pardoned them, still remains God's chief instrument to demonstrate His very being. Or as St. John so beautifully put it God's love for mankind was shown by sending His son Jesus Christ who is the propitiation for the sins of the whole world.

We feel therefore that the manner of worship is a matter of high concern. We have advisedly used the word "reverent". The editor of *The Methodist Recorder* says "It needs to be rescued from the somewhat narrow interpretation it usually bears, and broadened to include a worship intelligent, sincere, spontaneous, acceptable to the object of worship, expressive of the real relation subsisting between worshipped and worshipper.... Certainly worship of the true God must be true and meaningful. Moreover mental and emotional expression must depend upon the character of the God worshipped and the relation subsisting between Him and the worshipper."

In our Methodist Churches it has been customary to worship in a rather free and informal manner although much of our litany has been drawn from the chaste and beautiful litany of the Church of England. Through The Methodist Church many thousands have come to realize the freedom and joy of children of God. However, in that freedom and joy it is well for us to guard against a misconception of our relationship to God and when we call Him "Father" we should remember that the Son of God addressed Him as "Holy Father". It is good for Malayan Methodism that in all our churches we pray that more reverence may dwell in us.

THE CHRISTIAN CHURCH AND THE WORLD

IN AN EDITORIAL DATED AUGUST 28TH *The Methodist Recorder* comments on the relationship of the Christian Church to the present economic system. This Editorial is written against the assumption of many people that the Church is so closely bound up with the world that it is unable to function except as a part of the present economic system. The editor refutes this assumption in the following words:

> "Such a view is entirely mistaken. The Church is in the world but not of the world. It has proved its ability to live and flourish under very varying forms of government and outward conditions. It proves its life by its power of adaptation. It can become all things to all men, that by all means it may save them that believe. It began among slaves, and would survive even if the nations were brought back again into servitude. It seems at home among all races and untrammelled whatever be the particular form of government of the country it enters. It finds points of sympathy with all parties in the State, but identifies itself with none. It seems indifferent to treatment, is not dismayed by persecution, nor chilled by neglect, nor wilted by scorn, nor puffed up by patronage. Knowing no man after the flesh—whether male or female, Greek or Jew, circumcised or uncircumcised, Barbarian, Scythian, bondman, freeman—it by faith sees Christ in them all. Itself the body of Christ, it receives its life and draws its sustenance and sufficiency from the Spirit of Jesus. By virtue of that fact it continues in vigorous life. Its notable service to the community is therefore to provide the changeless in the changeful, to witness amid the passing of material and

temporal things to that which remains unshaken. From generation to generation it proclaims the faith once for all delivered to the saints—the Eternal Triune God; the love of the Holy Father to sinful men; Jesus Christ, Redeemer of the world, the same yesterday, to-day, yea and for ever; the Everlasting Spirit, working, guiding, sanctifying, and endowing believers with gifts for service, ever moving toward the consummation of all things in Christ. This is the rock on which the Church is built, renewed in the experience of Christian people as the active principle of the new life in Christ Jesus, as the vast building grows into a holy temple, a habitation of God through the Spirit. This is the Kingdom that cannot be shaken which Christians have received and in which they already are privileged to live."

"I WAS SICK, AND YE VISITED ME"

SOME YEARS AGO THE PASTOR of one of our Singapore Churches while on his weekly visit in the General Hospital found a member of one of the Chinese Churches seriously ill. Shortly thereafter this man had to undergo a major operation and it was doubtful at the time whether he would survive it. The friendliness and ministry of this pastor meant much to him during those trying days. Before he was discharged from the hospital he said to this pastor that he would thereafter take upon himself the duty of calling on people ill in the hospital. Ever since then this Chinese brother has kept his promise and visits two or three times a week calling upon anyone who seems to be alone and does not have visitors. Six months ago he found a Chinese ill with tuberculosis—a non-Christian. He had been there for half a year or more and no one called on him, his friends had forgotten him. This sick man asked him why he came and he told him and began to talk to him about Christianity. Upon the man's request he brought him a Bible. The months went by and then one morning the pastor, who made the original call, was told by the Sister of this ward that there was a non-Christian Chinese she had observed reading the Bible, that she had asked him if he were a Christian and he said no but he wanted to become one and asked for this pastor to call on him. During that call the pastor was told about the kindness of this Chinese Christian who had taken literally the words of Jesus *"When I was sick ye visited Me"* and now through his friendship had brought the man to Christ ready for baptism. By the time this issue is published this Chinese brother and the pastor will have met by the bedside of this very sick man and will have baptised him.

CHRISTMAS AND THE DISCOVERY OF GOD

GOD CAME TO LIGHT AND LIFE at Bethlehem. Every new Christmas offers another revealing light on the central problem of life—how and where to find God. One would think, speaking from the standpoint of our achievements in science and mechanical things, that after so many centuries of Christian experience man would be wise in the ways of God. But the sad and actual fact is that this Christmas Season will find the vast majority of people no better prepared for the entrance of Christ into their lives and no wiser in the ways of God than were the general run of people in the first century.

In Bethlehem so long ago God took the initiative. He sent His Son to make contact with man, to open the door, to bring men into fellowship with the Most High. He sent Jesus not to some ivory palace but into the very midst of humble life, in fact He was born in a stable. We see by this that it is not only our hearts that are restless for God but that His heart is restless for us. John put it so poignantly, *"He came unto his own and his own received him not."* He is in the world and the world knows him not. There stands One among us whom we know not.

God is beyond the reach of our mediocre lives. A chasm separates us. Man must be awakened and lifted up and over this chasm. It is here that we turn once more to Bethlehem with hope. It is to Bethlehem that we must turn if we are to climb the steep ascent to heaven. God comes to us again this year in the everlasting newness of the message of Christmas. Come, then, and let us join the endless procession of the ages and make our way in humbleness and hopefulness to *"see this thing which hath to pass which the Lord hath made known unto us."*

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Church Influence in America

It will no doubt be of interest to the readers of the *Malaysia Message* that the Christian Church is a powerful influence in the American Government. The U.S. Senate, which is composed of two Senators for each of the 48 States or a total of 96 men in all, presents an interesting religious background as discovered by a recent survey. Naturally we Methodists are gratified to note that our Church heads the list. The surveys reveals that 22 are Methodists, 14 Presbyterians, 12 Roman Catholics, 11 Baptist, 11 Episcopalian, 5 Mormon, 1 Quaker, 4 Lutheran, 3 Disciples of Christ, 1 Christian Scientist, 1 Jew, 2 unknown, and 4 stating they have no religion.

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The Methodist Board of Publication

We Methodists have a right to be proud of our Board of Publication. It is America's oldest and biggest religious publishing house. In September it reported a gross turnover of $5,524,429 (U.S.) during the first combined year of operation since the merger of our three Churches. Last year it printed 1,500,000 books and 130,000,000 periodicals. Out of the profits it appropriated $200,000 (U.S.) toward Ministerial Pensions which brought its donations to Methodist causes up to $12,000,000 (U.S.).

The Publishing House is now 150 years old. It has merged its fifty-five different Religious Education periodicals into a new series of twentyfour which began with volume 1, number 1, in October. The total order the Publishing House had received in September for the first issues of its new periodicals was 4,540,000 copies.

As *Time* magazine succinctly put it "John Wesley started it." Back in the eighteenth century when theological books were bulky, expensive and dull he revolutionized religion in England by sending his ministers out on their circuits and reaching the masses with a flood of books that were small, cheap and popularly written. During his

life-time he wrote or published over four hundred books. He used the printing press as an effective weapon in his war against evil and those who were determined to destroy this new religion. John Wesley asked his U.S.A. followers to follow the same system and the Circuit Riders who went out into the wilderness ministering to their scattered people stuffed their saddle bags with Methodist literature. Later on every minister was also a subscription agent and by 1830 the Christian Advocate had the largest circulation of any U.S.A. periodical—30,000. It grew so rapidly that the Post Office had to add extra wagons to carry the Advocate mailings from New York City.

In this issue we commemorate the passing of Dr. Cherry who was for Malaya Methodists what John Wesley was for English Methodists. Dr. Cherry placed our Malayan Methodism's literature programme upon such a firm foundation that its Christian literature work became one of the most important causes behind its rapid development. To-day the Methodist Mission in Malaya reaches its constitutents not only through this English magazine, but also through the *Southern Bell* which goes to our Chinese-speaking church members and the *Light of Salvation* which goes to the Tamil-speaking Methodist community. These are by no means the sole output of our Christian literature work for we print a great deal of literature for the Malays and we distribute thousands of tracts in several different languages. Our Methodist Book Room, under the efficient management of Mr. Paul E. Thomas, is selling thousands of books annually.

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The Union Theological Seminary

On October 23rd the Rev. Don Wendel Holter, B.A., B.D., PH.D. was installed as the new President of the Union Theological Seminary in Manila. The inauguration of Dr. Holter was made into a major occasion and consisted of a programme arranged to cover a whole day. The first in the morning was a conference on theological education at which four leaders of the various churches in the Philippines spoke. Following this was the Seminary luncheon at which time greetings and addresses were given by four other leaders in the various churches represented by the Seminary. In the afternoon there was a beautiful service of re-dedication of the Seminary Chapel. It was followed at night by the inauguration of the President elect. Bishop Edwin F. Lee gave the Charge to the President. The inauguration was followed by a reception to the new President on the roof garden of the Seminary building. The Union Theological Seminary in Manila has definitely made a place for itself as the leading factor for the education of Filipino candidates for the ministry and is supported by the four contributing denominations.

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New Minister Inducted

On November 20 at 5.15 p.m. the Rev. James Robert Thomson, M.A., was inducted as the minister of the Singapore Presbyterian Church. The Induction Service was most impressive. The Commission of Presbytery, with the Rev. T. Campbell Gibson, M.A. as Interim Moderator, together with some thirty or more visiting ministers of the Methodist Church, the Church of England, the English Presbyterian Mission, the Salvation Army, the Bethesda Church, the chaplains to H.M. Forces entered the church in procession. The ministers of the Presbyterian Churches in Selangor, Perak and Penang took part in the service. The Moderator conducted the service, inducted the new minister, and gave the charge to him.

Following the Induction Service the congregation, ministers and friends, attended a Church Welcome given to the new minister at the Robinson and Co. new air-conditioned cafe. Archdeacon Graham White and Dr. H. B. Amstutz gave addresses of welcome representing the congregations of St. Andrew's Cathedral and the Wesley Methodist Church.

The Induction of the Rev. Mr. Thomson was a most unusual procedure due to the fact that he had been a chaplain with the R.A.F. After the sudden death of the Rev. Stephen Band on March 13th the congregation spent a number of months searching for a suitable new minister. During this interim their pulpit was filled by various ministers in the city including four of our Methodist ministers. One of the men to preach one Sunday was the Rev. Thomson. He made such an impression on them that they at once extended a call to him. This had to done through the Colonial Secretary and the Government who appealed to the R.A.F. Headquarters in London for Chaplain Thomson's release. Upon their representation this was done, and, having also been released from his former church in Scotland, of which though in the R.A.F. he was still nominally the minister, he was able to accept the invitation of the Singapore Presbyterian Church and be inducted as their new minister.

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The St. Andrew's Outlook

The *St. Andrew's Outlook* is the magazine of the English Presbyterian churches in Malaya. The editor for the past seven years has been the Rev. Hamilton Aikin of Perak. He has accepted a call to the "Scotch Church" in Sydney and left by air with Mrs. Aikin on November 24 from Singapore. The new Editor of this magazine is the Rev. Alfred Webb, B.A. of Selangor and we extend to him fraternal greetings as he assumes the editorial chair of a sister church magazine.

It is with deep regret that we say farewell to Mr. Aikin. During his seven years in Malaya he championed the underprivileged and preached an unequivocating social gospel. As an editor he remade the *St. Andrew's Outlook* and gave to his readers a well-edited and meaty quarterly that all Presbyterians could be proud to read. The vacancy left by his departure has not yet been filled.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night."

"And the angel said unto them, Fear not: for, behold I bring you good things of great joy, which shall be to all people."
Luke 2: 8, 10.

The Star

Rena M. Manning

Ten thousand hills tonight await the Star
Where flocks graze out their winter's bleak content.
While wise men seek its guiding radiance
Amid the mazes of the firmament.

A rumour's rife: "The Star was but a myth . . .
The Star is fled. . . . The Star is lost" . . . . and so—
The earth seeks respite in a pagan song
In pageantry of lights and tinsel show.

But on the hills the shepherds hear again
. The angels' song, the message "Peace on earth"
And wise men trace the Truth—the Star—until
In their own hearts they find the Christ Child's birth.

● *The Message read in the Methodist Churches in Sarawak on Centenary Sunday*

The Brooke Rule in Sarawak and Methodism's Part Today

WE are met today to celebrate the one hundredth anniversary of the establishment of the Brooke Rule in Sarawak. On this occasion it appears fitting for us to express a three-fold purpose which we, as Methodist Christians, have in regard to this Government under which we are priviledged to live. They are briefly these:

1. To express our continuing gratitude for the strong and settled Government which has made possible the establishment and success of the Chinese Christian community in the Rejang Valley of Sarawak.

2. To express our common and individual desires to cooperate fully with this Government which protects our homes and lives and gives us freedom for religion, trade, and prosperity, and in which we recognize justice, integrity, and interest in our welfare.

3. To make a special expression of loyalty to, and sympathy for, our Government which is now threatened by the enemy and which thus needs our united efforts to gain victory and establish peace.

When the Brooke Rule began a hundred years ago the situation in Sarawak was very different from what we find here today. The native tribes were much given to head hunting. These people lived in constant fear of, and readiness for, an attack from an enemy tribe. Treachery, oppression, misrule, poverty, and disorder existed throughout all this territory. When native tribes feared constantly for their lives, certainly no stranger dare travel up the many rivers of Borneo, much less hope to settle here. The only foreigners here then were a few Chinese traders who lived in Kuching, and these moved about cautiously, and survived by seeking the friendship of the strongest native headmen of the district.

Piracy was rampant both on the rivers and on the open sea. Quasi-government leaders led or encouraged their subject people to engage in piracy and shared in their spoils. This made regular trade with China and Singapore a very great hazard, for many a merchant-captain lost not only his crew and cargo, but his ship as well. Thus a hundred years ago Sarawak was an undeveloped stretch of jungle and it remained for the line of Brooke Rulers to take over the Government and establish law and order before immigration could commence.

H.H. The Rajah of Sarawak

THE story of Sir James Brooke and his connection with Sarawak is one woven with destiny. His early army experience in India was to serve him well in later years in quelling rebellions and in establishing order in a land where no one leader could be trusted. His inherited wealth was to be used up in setting up a good Government in a land where poverty prevented the collecting of adequate revenue, and where no outside Government was yet willing to assist financially. His position and training were to stand him in good stead when he had to set out to seek friends for his struggling kingdom. Destiny drove him out of the army and left him free to explore new lands. His wealth gave him the opportunity and means to fit out a ship to sail the seas. His record and status made him an acceptable envoy to send with a message to Borneo, where he found a people who needed him and a land in which he could use his abilities to good advantage.

Thus James Brooke, then a young man newly resigned from the East India Company's army and recently fallen heir to his father's fortune, sailed for the east in December, 1838 with the hope of starting a new British settlement on one of the islands of the sea. Chance sent him on an errand to Sarawak where he felt himself challenged by a humanitarian opportunity. He did not immediately accept the first invitation of the natives to stay and be their leader in establishing a stable and benevolent government but he could not forget it. On a later voyage, he agreed to remain and devote his life to these people rather than to try to found a British settlement elsewhere. He was duly installed as the First White Rajah on the 24th of September, 1841.

His early years were fraught with great danger, not only to himself but also to the other Englishmen who came out to enter his service. The worst traitors and

rebels plotted and resisted all efforts to make the natives amenable to law and order, but slowly tribe after tribe of the native peoples came to appreciate what was being done for them and enlisted themselves unreservedly on the side of Rajah Brooke's government. They had been subject so long to bondage, poverty, and misrule that they could only slowly come to realize the sincerity of their new ruler, and see how revolutionary his government was. It is greatly to the credit of the Rajah during these years that he treated his wavering subjects with patience as well as firmness. Thus it was not until 1863 after a mighty expedition against the Kayans in the upper Rejang Valley that the last of the native peoples declared their allegiance to Rajah Brooke and the entire country was purged of its ancient custom of head hunting and the land knew its first real peace.

The first Rajah left Sarawak in 1863, broken in health by the climate and by his strenuous efforts to pacify the native tribes. He died in England five years later and it could then be said of him that he had not an enemy within the borders of his adopted kingdom. He had, however, spent the entire fortune left him by his father in developing the country. His life was that of the true pioneer, full of hardships, but he lived to see his purpose fulfilled and his adopted people freed from oppression, poverty, and the constant danger of attack by enemies.

THE second Rajah, Charles Brooke, ruled Sarawak from 1868 to 1917. It was his task to carry on and refine the measures of reform instituted by the first Rajah. It was also his task to open up the country for settlement and trade, to secure recognition for his country, to pay off its debts, and to make it and its people prosperous. In all of these he succeeded remarkably well. It is due to his successful efforts that a settled country existed when the first Foochow Christian colonists came to Sarawak in 1900. Without the strong hand of his Government no strangers would have dared to enter the Rejang Valley, much less hope to make a permanent settlement here. Without his encouragement and the help of the Government in giving out land and seed, the colony could not have prospered or continued. We need only to look out upon the prosperity of the Chinese of the Rejang Valley today to realize that a strong and benevolent Government continues, under the third Rajah, Vyner Brooke, to rule the land and to encourage the efforts of its people.

We, as Methodists, wish to ally ourselves with the efforts of Government in spreading justice and righteousness throughout the land. We work together to uplift the people and to establish settled homes. We work together for the extension of educational opportunities to all people. We work together for the uplift of society. Thus, both as a Church and as individual Christians, we gladly seize upon this occasion to make a fuller pledge of allegiance to it and a closer affiliation with the purposes which it and we have in common.

IT is necessary for us to recognize at this time that we are carrying on under the shadow of war. There have been some limitations of food supplies and essential building materials. We have all been asked to plant sufficient rice and other food-stuffs for our own use in case outside communications are cut off. Many of our people have already done so. Others ought to do so now. Furthermore, we should all be preparing to use substitutes for our regular food in case of emergency. All of us should be ready to work together under whatever measures the Government suggests. United and organized we can do our best work. We must resolve more fully than ever to put our complete trust in the wisdom of the Government that has guided the destines of the country for a hundred years and the destinies of the Chinese Christians here for over forty years.

We should also realize that all Government offices and officers are over burdened because of the extra work imposed by war conditions. We should, as far as possible, keep from adding to their work and should be patient when we are asked to wait our turn.

Let us pray continually that war may not come to our shores. Our trust is in God, and whether war or peace prevails in the land let us seek peace for our own hearts, and in the strength of that peace seek to help others who are in need. *"The eternal God in our refuge, and underneath are the everlasting arms."*

Sarawak Centenary Celebrations in Sibu

By G. V. Summers

SARAWAK Centenary Celebrations were held in Sibu more than a month early in order that those wishing to attend the main celebration in Kuching might be free to do so. Celebrations similar to those held in Sibu were held in other centres during the intervening month. In Sibu, in connection with the celebration, a committee was organized to plan the celebration and to make use of every opportunity to raise funds to be divided between the British War Effort Fund and the China Relief Fund. A goal of $20,000 was set and easily exceeded. The final count revealed that the Committee had raised over $45,000. The District Officer, Mr. J. C. B. Fisher, headed up the Committee and much of the success of the financial campaign was due to his efforts. His leave was postponed for a month so that he could stay and supervise the celebration. He worked untiringly and his leave was certainly well earned when it came.

Football and badminton tournaments were run off weeks prior to the celebration and not only earned money by their gate receipts but also kept the coming celebrations before the public. The main celebration in Sibu was held on Friday and Saturday, August 8th and 9th.

Friday was given over to Land Sports and on that day Sibu saw its first Sports Day and throughly enjoyed it. Saturday was devoted to water sports and a regatta. The water sports consisted mainly of swimming events for school boys. The number of entries for each event was small but the races were so keenly competed that it was evident that only the best swimmers had entered. The duck-catching contest was not as exciting as had been

A scene taken at the Regatta

hoped for as the ducks were either too tame or had no chance. One duck was caught before it struck the water.

The boat races provided the best entertainment of the day. They were a very fine revival of the Sibu Annual Regatta which had previously flourished but which has been allowed to become a rare event in recent years. The programme of races began at 8:00 a.m. and continued until dark. The participants were natives who had paddled their boats for long distances in order to be present for the regatta. There were events for all sizes of boats but without doubt the most interesting race of the day was that of ten long-boats with sixty paddlers each. The very fact that six hundred men were involved created much interest. The race was over a mile straight course and the close of the race left three boats keenly competing for the trophy with one boat leading by a half length. Just when it looked as though the race was won the paddlers in the boat in second place suddenly broke out with the boatmen's hoot and quickened their pace. The effect of this sudden burst of mixed enthusiasm and scorn was to unnerve temporarily the paddlers in the leading boat. They lost the race by a full length and were just able to pull themselves together enough to prevent the other boat from robbing them of second place. This boatmen's "hoot" has its roots in the past. It was the shout used by Dyaks in times past in unnerving a lesser or surprised foe and now that head-hunting days are past it can only be used as a challenge to a race when boats pass on the river.

ON the actual Centenary Day, September 24th, the main celebration was held in Kuching but Sibu also remembered the day. Methodist Schools played their part in the day's activities. At a Police Guard Parade at 8:45 a.m. at Government Grounds the District Officer, Mr. S. G. Hansom, in the absence of the Resident who was in Kuching, presented a Long Service Medal to the Tua Kampong of Kampong Puloh, Haji Salleh. The pupils and teachers of six local schools had been invited to be present but four schools had apparently taken advantage of the long holiday for only the Methodist Girls' School and the Methodist Boys' School were present. As a result they were invited to draw up in formation directly in front of the speaker's stand and were able to see and hear to good advantage.

After the morning ceremonies the school children of Sibu were sent out to sell Sarawak Centenary Badges for the joint benefit of the British War Effort Fund and the China Relief Fund. The contest was between the M. G. S. and the M. B. S. in the selling of these badges, but when the day was ended the boys had to admit that the girls were either more energetic or more popular with the

At the Centenary Celebrations in Sibu. Methodists in front of the Wesley Hall. Pictures of the three Rajahs drawn by a local artists are prominently displayed

Sibu public. The M. B. S. had to be content with having beaten the older established Sacred Heart School out of second place by a wide margin.

A very successful lantern parade was held at night with six schools participating. A light shower threatened the parade just before starting time and the bearers with their lanterns sought the five-foot way. The rain stopped in time for the parade to start on time but the streets were wet. Lots were cast for positions in the parade and first place went to the M. B. S. The local daily newspaper, reporting the procession the next day, insisted that

(*Concluded on page* 31)

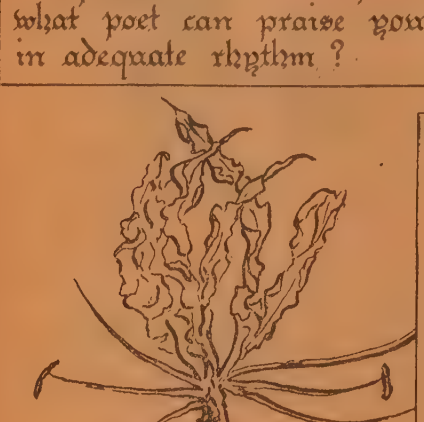
Gloriosa Superba

Gloriosa Superba,
bewildering blossom,
with crinkly-edged petals
in variegated
vermilion and yellow,
deceitfully growing,
revealing reversely
a star of bold stamens,
outspread round the pistil,
what poet can praise you
in adequate rhythm?

Gloriosa Superba,
my similes daunting,
unlike the meek flowers
beloved in England,
the daffodil, daisy,
or snowdrop, or primrose,
whose charms have been chanted
ad nauseam by poets
of all categories,
you cry for a craftsman
whose art is the finest.

Gloriosa Superba,
had Shelley beheld you,
or Keats known your splendour,
a sonnet exquisite,
eternal, enchanting
in musical language,
a match for your beauty,
would laud you for ever,
you primly-prinked petals,
bewildering blossom,
Gloriosa Superba.

Mary Brisk.



Manuscript & Drawing:-
Lee Siew Seng.

The Gloriosa Superba

By Edna Dorman Lee

MANY new-comers to Malaya find among the most interesting of its flora *the showy red and orange* gloriosa superba, *which is the subject of the delightful poem appearing in this issue of the* Malaysia Message. *The drawing from nature which is truly decorative and line-perfect needs colour to enhance it, but who could catch in colour on flat surface the rare charm of the* glorioso? *This charm lies in a certain poise produced by lightness of growth as its narrow grass like leaves with tendril-tips twine themselves gently around the slender stems which support it. As might be surmised, it is a tempermental plant, and does not take kindly to being rudely transplanted. If one would possess the* gloriosa *he must learn to leave the seedlings quite undisturbed as long as possible. Nor must he be too hopeful when he first sees the plant shoot up above the ground, for it has come up only to test its roots and is sure to droop quite suddenly and seem to wither and die. But it will make another trial a little later, only again in all probability to disappear soon. Several such ventures over a period of months will finally give the* gloriosa *the assurance it needs before risking its delicate beauty to tropic sun and storm. Only when its tuberous roots have embedded themselves wholly in Nature's bosom does the* gloriosa *seem to possess that confident faith and trust that now it has the power to set forth uninterruptedly upon its beauty-giving mission to mortals. And mortals would do well to learn this lesson from the wise* gloriosa, *that the frustrations of life come mostly because they try to live by their own strength, with only subsoil rootage, when with a little more wisdom and a little more patience they could become rooted and grounded in the love of God, the Creator of the Universe, and could be so strengthened with might by His Spirit that nothing could shake them.*

* * * *

Mrs. Mary Brisk, the author of the poem Gloriosa Superba, *is a teacher in the Methodist Girls' School, Singapore, where the high quality of her literary talent has had growing recognition. This poem, and others, first appeared in the 1940 magazine* "Chorus", *the Journal of the Teacher's Associations of Malaya.*

The manuscript and drawing are the work of Miss Lee Siew Seng, a student in the Senior Cambridge Class of the Methodist Girls' School, Singapore. Her artistic ability speaks for itself.

The Kind of Education for Your Boy

By Theodore R. Doraisamy

THERE has been a revival of interest in religious education and a strong advocacy of a Christian education. While there have been differences of opinion as to the scope and emphasis of the curriculum there has been a significant unanimity on the need for instruction in the Bible and in the ethical and religious values of Christianity. Locally we have heard it voiced that some kind of ethical and religious teaching is better than none at all.

The A.C.S. as a Methodist institution makes no bones of its Christian purpose. Some of the factors that implement its purpose and give the School its atmosphere are the Christian teachers and boys, the chapel services and the Scripture classes. In our programme of religious education there is a liberal interpretation of our Faith which enables boys of other denominations and even of other religions to feel at home with us. The fact that many of the applications for admission to our school come from old boys and Christian parents is a sign of the regard for the kind of education the school offers.

Much of the instruction in the Scripture classes in the Secondary School provides a background for the Cambridge examination in religious knowledge. This preparation includes a general survey of the Old Testament, a good knowledge of the Gospel narratives and a detailed study of one of the Gospels. From this sound basis of factual knowledge must naturally follow an appreciation of literary, ethical and religious values. In addition, if boys catch the inspiration to live according to Christian principles, consciously or unconsciously, we may not have added to the numerical strength of the Church but we shall have made a contribution to the community by sending out young men in possession of a distinctive character and resources of faith to live life worthily, whatever the outward circumstances may be—a faith in life, truth, beauty, goodness, justice, brotherhood and love and a faith in God that gives men unflinching courage in the face of the heaviest odds.

—*A.C.S. Magazine.*

● *A meditation that came out of deep distress*

For the Quiet Hour

God's Thoughts of Us

I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you hope in your latter end. (*Jeremiah xxix.* 11.)

"And this word that He said is an endless comfort, *I keep thee securely.*"

(*Julian of Norwich: Revelations of Divine Love.*)

"Me for Thine own Thou lov'st to take,
In time and in eternity;
Thou never, never wilt forsake
A helpless soul that trusts in Thee."

(*Charles Wesley*)

* * * *

THERE was a man one day depressed and weary, sick of himself and of his own failures, and feeling that all things in life were conspiring against him. And at close of day, when he took up the Bible, it chanced, or God so ordered it, that he turned to this Book of Jeremiah. And this word struck home to his heart, *I know the thoughts that I think toward you, thoughts of peace and not of evil.* It led him from the torture of his own dark and gloomy self-condemnation to the remembrance that there was One who still could think of him with utter friendliness and love. It delivered him from his sterile brooding over adverse circumstances into a realisation that there was still a purpose being unfolded in his life, an end toward which God's hand was surely leading him.

Even so, in any such hour of darkness might this same word come to me. There are times when my greatest need is an assurance of God's love and goodwill. So conscious I am of my own failure, my self-knowledge rises up continually to condemn me, "day and night the accuser makes no pause." I feel that I, who have exhausted the patience of my friends, must long since have wearied out the patience of God. And then, in His mercy, God speaks to me, telling me that His thoughts of me are always and only thoughts of love. My heart may condemn me, but *God is greater than our heart, and knoweth all things,* and His all knowing wisdom finds something even in me to love. "Blessed are they who heal us of our self-despisings," says Mark Rutherford, remembering how in his deepest despair he was shown that in one heart he still was cherished. And blessed be His Name who comes to us when we are in the dust of our despair and says, *Son of man, stand upon thy feet, and I will speak with thee.* It is not my thoughts about myself that matter most, nor others' thoughts of me, but His thoughts. And He assures me that all His thoughts of me are thoughts of goodwill and love and peace.

THERE are times, too when I can see no sign of any goal toward which my life is moving. My purposes and intentions have all gone awry, and I sink into a sullen apathy, ceasing really to care what becomes of me, or a dull resentment against life which has treated me so unfairly, or even against God who has surely forgotten me. Then in such an hour God speaks to me, assuring me that in His heart there is still a plan for my life, a purpose toward which He is leading me. *I know the thoughts that I think toward you.* The goal is of His choosing, and the way. *What I do thou knowest not now, but thou shalt understand hereafter.* It may be He will show me a little of His purpose, that I may even now understand the way He is dealing with me. But where I see it not at all, it is enough that He knows and that one day I shall know. And, as He said long ago to Julian of Norwich, He says now to me: "Thou shalt see thyself that all manner of things shall be well. Take now heed faithfully and trustingly, and at the last end thou shalt verily see it in fullness of joy."

And because this word came first to a nation in captivity, in a people's hour of darkness and despair, it is God's message for such a world and such a time as this. Our hopes, like theirs, are withered and dead, but God's hopes still bloom within His heart. Our world like that nation, has gone into captivity; it has destroyed itself: its disease would seem beyond remedy. But God has not despaired of His word nor changed His purpose for it. What that purpose may be we know only in part, but we know that it is good. What the way will be by which He brings our world to that goal we know not, but He knows. And as this same prophet says, *It is good that a man should hope and quietly wait for the salvation of the Lord.* So let me bear with patience my share of the burden of the world's tragedy, do what I can for the healing of its pain, and rest in this, that God's thoughts for the world are, now as always, *thoughts of peace and not of evil.* Nor, in those world-embracing thoughts, is my little life forgotten. *I am poor and needy; yet the Lord thinketh upon me.*

A PRAYER

For the comfort of Thy holy Word I thank Thee, Lord, and for times when out of Thy Book Thou hast spoken peace and deliverance to my heart. For all the records of Thy people, who trusted in Thee and were not put to confusion I thank Thee and for all Thy promises, for the repeated assurance of Thy changeless goodwill. And most of all for Him who is the shining of Thy face upon us, the utterance of Thy word of hope in our hearts. Let no cloud of depression prevail to hide from me that cheering light, nor any tumult of the world's disorder hinder me from hearing that heart-renewing word. Teach me to know indeed that Thou wilt yet make all things well. Amen.

From—"The Methodist Recorder" for Feb. 4, 1941.

✠

NOW is the time! Ah friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives to you are dear;
They may not need you in the coming year....
NOW is the time!

● *When you read do you want something to put you to sleep or something to keep you awake?*

Reading

By MORTIMER J. ADLER

WHETHER you read actively or passively, whether you try to keep awake or not, depends in large part on your purpose in reading. There are many kinds of reading and many sorts of things to read. You may be seeking the same effortless pleasures of relaxation that the movies and radio so readily afford, or you may be making the effort to profit by your reading. Let me roughly divide books into those which compete with the movies and those with which the movies cannot compete. The latter are the books that can elevate or instruct. If they are fine works of fiction, they can deepen your appreciation of human life. If they are serious works of nonfiction, they can inform or enlighten you.

Everyone admits that if your aim in reading is to profit—to grow somehow in mind or spirit—you have to keep awake. That means reading as *actively* as possible. That means making an effort—an effort for which you expect to be repaid.

Everyone admits that good books, fiction or nonfiction, deserve such reading. To use a good book as a sedative is conspicuous waste. To fall asleep or, what is the same, to let your mind wander during the hours you planned to devote to reading for profit is clearly to defeat your own ends.

But the sad fact is that many people who can distinguish pleasure and profit (and who know which books give which) nevertheless fail to carry out their reading plans. The reason is that they do not know how to read actively, how to keep their mind on what they are reading by making it do the work without which no profit can be earned.

I have one simple rule for keeping awake while reading. It underlies every other rule for successful reading. *You must ask questions while you read—questions which you yourself must try to answer in the course of reading.* Asking and answering questions is what pays the dividends in reading.

Any questions? No. The art of reading consists in the habit of asking the right questions in the right order. Let me illustrate this by giving you the four main questions you must ask about any book or, to make it more concrete, about any nonfiction book.

1. *What is the book as a whole about?* Here you must try to discover the leading theme of the book, and how the author develops this theme in an orderly way by subdividing it into its essential subordinate topics.

2. *What in detail is being said, and how?* Here you must try to underline for yourself—with a pencil, perhaps, or mentally if the book is borrowed—the main ideas, assertions, and arguments that constitute the author's particular message.

3. *Is it true, in whole or part?* You cannot answer this question until you have answered the first two. You have to know *what* is being said—and to do that you must know *how* it is being said, for you must be able to penetrate through the author's language to his mind—before you can sit in judgment and decide whether you agree or disagree. When you do understand a point, however, you are obligated, if you are reading seriously, to make up your own mind. Knowing the author's is not enough.

4. *What of it?* If the book has given you information, and especially if it is true, you must certainly ask about its significance. Why does the author think it is important to know these facts? If the book has not only informed you, but also enlightened you, it is still necessary to seek further enlightenment by asking what follows next, what is further implied or suggested.

These four questions summarize all the obligations of a reader. They apply to anything worth reading—a book or an article or even an advertisement for something you may be interested in buying. Knowing these questions is, of course, not enough. You must remember to ask them as you read. The *habit* of doing that is the first mark of an active reader. But more than that, you must be able to answer them precisely and accurately. The trained ability to do just that is the art of reading.

It is necessary, of course, to know more than these four questions, because skill in answering them can be acquired only through following all the rules of the art of reading.

To answer the first question, for instance, you must follow the rules for reading a book *analytically*. A book is a complex structure, a whole having many parts, which you must know how to take apart. To answer the second question, you must follow the rules for reading a book *interpretatively*. To reach the author's mind, you must know how to see through his language, and this means weighing his words, turning over his sentences, and tying up his paragraphs. And to answer the last two questions, you must follow the rules of *critical* reading, which tell you how to make a fair dispassionate judgment of the true and the false before you decide to agree or disagree with the book's message.

One word more. People go to sleep over good books not because they are unwilling to make the effort, but because they don't know how to make it. Good books are over your head. They wouldn't be good for you if they weren't. And books that are over your head weary you unless you reach up to them and pull yourself up to their level. It isn't stretching that tires you, but stretching unsuccessfully because you lack the skill. To keep on reading actively, you must have not only the will to do so, but the skill—the art that enables you to elevate yourself by mastering what at first sight seems to be over your head.

The more you keep awake while reading, by sustaining the activity of asking and answering questions, the more exciting you will find the process. Don't be afraid that it will become too exciting. Intellectual insomnia is still quite a long way off.

—*The Good Housekeeping*

High Lights in Malayan Methodism

Opening of the New Anglo Chinese School Buildings at Malacca

The Malacca A.C.S. Class Building

AFTER many years of planning, securing subscriptions, and much other work the Rev. Ho Seng Ong, M.A., Principal of the A.C.S., Malacca, was able in October to set the date of November 13th for the opening of the new school plant. Some years ago the Methodist Mission was able to acquire land on Tranquerah Road fairly close to the Mission Compound which accommodates the Methodist Girls' School and the Shellabear Girls' Boarding School, as well as the residence of the Resident Missionary and the Malay Girls' Hostel. The new site provides sufficient room not only for the very fine and well-planned school plant but also for a large athletic field and ample space for the school vegetable gardens.

The new A.C.S. consists of a main building with 12 classrooms, a beautiful assembly hall and commodious teachers' rooms and office. At right angles to the main building stands a smaller building housing a beautiful library room, science room and manual training workshop and laboratories. Behind the main building is the airy, sanitary, and well-arranged tiffin shed. To the left and in front of the main building is a motor car and bicycle shed.

His Excellency, Sir Shenton Thomas, the governor, graciously consented to be present upon this gala occasion to open the building. Bishop Edwin F. Lee was the presiding officer and the following persons gave addresses: Mr. Ho Seng Ong, in a brief statement told the history of the new A.C.S. and publicly thanked the many benefactors, including the Straits Settlements Government, for the gifts which made the new building possible. His speech was followed by one by the Secretary of Education, the Rev. P. L. Peach, M.A., of Kuala Lumpur. Dr. W. Linehan, the Director of Education for the S.S. and F.M.S., came next on the programme and he was followed by His Excellency the Governor who had formally opened the new building. Excerpts from two of the addresses given follow below.

IN opening the school, His Excellency the Governor, said:—

In this, the third year of the war, we are gathered here to open a new school. At a time when a great part of the civilised world is distracted by the horrors of modern warfare, aghast at the destruction which is taking place, this fine building which I have just opened has risen steadily and quietly higher and higher, until now it stands complete, ready for its purpose, the betterment of the lives of boys of this and future generations.

I suggest to you therefore that in this building you see not merely a token of the determination of the Methodist Mission and of the Government of the Straits Settlements to provide better and better edu-

cational facilities for the youth of the Colony, but a sign that in spite of difficulties, of distress, and of suffering, good will in the end prevail over evil.

Government Furthers Progress in Education

From the beginning of the war it has been the policy of the Government of the Colony and of the other Malayan Governments to ensure that, so far as is possible, progress in education shall be maintained. That, too, has been the policy of the schools themselves. They are doing much that is war work, but they are doing much that is not. As war work, the trade schools are training large numbers of mechanics for the Royal Air Force and are providing special courses of instruction for car and lorry drivers for the Services. Even in the ordinary schools, special war work is being done by first aid classes and by expansion of the school vegetable gardens. The Malacca Malay schools for instance have made a notable contribution to the war effort by the increase in the quantity of vegetables grown in their gardens.

Practical Subjects and Broadcast Lessons

But quite apart from this special war work, there has been progress along the normal lines of educational development. School hours have been increased so that practical work can be given more attention. This school

On the veranda of the new school

is one of the schools that is taking advantage of this increase in hours to introduce woodwork into the school course and to make provision for the teaching of science. Then, a syllabus in general science has been prepared and an increasing number of schools is including this important subject in their curriculum.

A very important experiment that may well have a considerable influence on the progress of education in Malaya has been begun, I refer to broadcast lessons for schools. It has very wisely been decided to move slowly and to make sure by careful experiment that these broadcast lessons will be those likely to be most useful to the schools. By the wireless, the world can be brought to the classroom, and the outlook as well as the knowledge of the pupils should thus be widened. But, I urge you not to allow this new feature of your instruction to cause you to be unmindful of the world that is at your own

The A.C.S. Scouts and their Runaway Aerial Bridge on the Sports Field behind the main building

doors here in Malacca. How much do the boys and girls of Malacca know of this ancient town, its history and its monuments? You will find in it a mine of interest if you take the trouble, and in so doing you will learn something of the country in which you live and of the courage and steadfastness of those who settled in it and laid the foundations of the prosperity which is ours today.

A Personal Word

Boys of the Anglo-Chinese School of Malacca, you are moving from a rather crowded building abutting on a noisy street into a fine and spacious school with plenty of room for games and recreation. You are being given a fresh opportunity. Make up your minds to use this opportunity, resolve to become good citizens, aim to be worthy of those members of the Methodist Mission who are devoting their lives to your interests.

Bishop Lee, I congratulate the Methodist Mission very warmly on the successful completion of this important building in difficult times. I acknowledge the value of the work which your Mission is doing and I assure you of my continued support.

I have had much pleasure in declaring the Methodist Mission Anglo-Chinese Boys' School in Malacca to be open and I wish all success and happiness to those who enter it.

Dr. Linehan's Address

THE opening of this new Anglo-Chinese School building to-day marks an important advance in the provision of educational facilities in this historic town of Malacca—the very birth-place of educational enterprise in this country. It is interesting to note that two Missioners

of the London Missionary Society named Milne and Morrison in 1818—the year before Raffles founded Singapore—established a school here which was known as the Anglo-Chinese College, designed as they put it "for the reciprocal cultivation of European and Chinese culture." The school struggled valiantly for 25 years and then had to close down. It was one of the pioneer English schools in Malaya (actually the Penang Free School founded in 1816 was the earliest). Here too the same missionaries set up the first Malay and Chinese printing presses and with the help of C. H. Thomson produced Malay and Chinese translations of the Bible. In 1827 the Society for promoting Female Education in the East sent a Miss Newell to Malacca but many years elapsed before the education of girls became a practical proposition in Malaya.

History of Education in Malacca

The year 1885 marked the founding of the Methodist Mission in Malaya. In 1904 or 1905 the Mission opened its first school in Malacca. Its success was largely due to the efforts of Dr. and Mrs. Shellabear—[a representative of whose family in the person of Mrs. Blasdell I am glad to see here to-day]. In the records of the Mission educational activities in Malacca which Bishop Lee has kindly made available for my use, stress is laid more on the work of girls' than of boys' education in Malacca and without instituting comparisons I think it is true to say that the great success attending the Methodist Girls' School here and the fact that it was lucky enough to have enthusiastic and devoted ladies like Mrs. Shellabear and Miss Pugh to look after its welfare have perhaps dwarfed to some extent the work done in the way of educating boys. But the work done on this side too is of no mean order.

The Anglo-Chinese Boys' Schools was opened in 1910. It suffered various vicissitudes of fortune. In 1926 when the girls went to their new school building the boys moved into the vacated building in Kubu Road but that was an unsuitable site owing to its situation right in the heart of the town, hence the efforts to obtain a new location and a new building which have culminated in the spacious structure that you see to-day.

Science Classes

The teaching of Biology began in the Anglo-Chinese School three years ago. Twenty-five candidates presented themselves for examination in 1940. General Science was started in 1941 in the upper classes. In the new building a Science laboratory accommodating 40 has been provided. It will be fully equipped and will have a lecture room attached to it. The laboratory will furnish facilities for all pupils as they pass through the school. The equipment for the laboratory has been ordered but has not yet arrived. The Government has allowed for an additional Science Teacher in 1942.

The quality of the Anglo-Chinese School here gets better and better as the years go on and I think the credit for this is in no small degree due to the Principal Mr. Ho Seng Ong. It will interest you to hear that Mr. Ho Seng Ong is one of those locally recruited masters who through merit has gained promotion to the senior cadre of the Malayan Educational Service and has been entrusted with the headmastership of a secondary school.

There is one important matter which it is my pleasant duty to refer to here. I desire to express my deep appreciation of the loyal and whole-hearted co-operation which has invariably been extended to my Department by Bishop Lee and the Methodist Mission generally. I am very grateful for their assistance; it lightens considerably the work of the Department. Few people perhaps realise what a very important part in Malayan education is played by the Mission bodies. They are an integral part of our educational system and it is no exaggeration to say that we could not do without them. This fact makes their co-operation a matter of the greatest import.

The Building Fund Account

Statement as on 6th November, 1941

Receipts	$ cts.
Straits Settlements Government	54,250.00
Methodist Mission	20,000.00
Subscriptions	
Received	29,538.62
Promised	5,901.62
Balance to be raised	19,955.65
	$129,645.89

Expenditure	$ cts.
Building	81,060.88
Modern Sanitation	3,000.00
Architect	7,816.01
Levelling, etc.	2,200.00
Science Laboratory	10,000.00
Furniture	5,569.00
Site	20,000.00
	$129,645.89

Report of Sakai Work for Year 1941

By S. M. Siantoeri

As the year is closing, I feel exceedingly happy to look back to the various activities accomplished throughout the year. I find it a very rare privilege to have been in direct touch with the most primitive race of Malaya in their own jungle homes, over twenty-five miles away from the nearest town. My wife and I have had wide and rich experiences during the whole year.

The School which had an average attendance of eight children was fortunate enough to be able to hold its sessions at least twice or thrice a week. So far, none of them can read and write well. However, most of them have mastered the alphabets and are able to transcribe simple words and sentences. Their customary indolence, carelessness and lack of interest in attending are still a nut hard to crack. The girls seemed to make better progress than the boys. Two of the girls especially would have been all right had they continued their interest in their studies. One of them was unfortunately taken away about three months ago by her parents to another centre where they are at present making their ladang and home. This girl in her new home does not seem to be silent. I understand that she is teaching other children to sing some of the hymns and tell them stories of our Lord Jesus Christ. It is deplorable that no school discipline could be satisfactorily introduced and practised. Restraints, punishments, and even corrective words are sufficient to keep the children from coming to school. Caution and tact must therefore be taken that nothing is done to hamper their interest in our school programme.

The Church continues to play a very important role to meet the dire spiritual needs of the people. Every Sunday a service is held at our station with an average of twenty people attending. Each of the four centres located within a radius of seven to eight miles was visited at least once a month. The Sakai Song Book which contains fifty selected hymns and to which is appended the Order of Baptism in the Sakai dialect is a great help.

Six persons are now ready for baptism — the Chief Penghulu Mangku, with his wife and their two children and Bah Prah's elder brother with his wife. Previously this Chief was said to be antagonistic to our work.

The number of cases treated during the year comes to about three hundred. Now owing to the scarcity of medical supplies and difficulty in transport, we are consequently obliged to limit our medical aid only to those who are in real need.

Since we removed to the new station which is a little over a mile up-stream from the old one we have been busily engaged in our garden. The children are still with-held from attending school by the distance between their home and ours. It will not be long before the people will build their houses close to us. I understand that the people from another centre, which is under the jurisdiction of another Chief living all these years on the slopes of the steep hills, are planning to make their next settlement in a clearing which lies just a quarter of a mile from our station. If these people come down and our local Chief, Penghulu Mangku and his people, come near to us, it will then make our home an ideal centre for missionary activities. We are planning to get ten boys to start with in our Boarding School project. Perhaps this cannot just now be initiated. We have to wait until all the people have actually settled close to us.

As our station is situated on the Sakai high-way it has also been a fortunate thing for us to have been able to get visits from several Sakais living far away in other centres. These people use our home as a place of rest. It is really almost incredible how these people from afar here come to know about our organ. Every time they come they request me to entertain them with it. Oh, how eager they are to listen to the music which they

Photo by McGraw

Pigs in rotan baskets ready for market. They have been brought to the highway from farms in the hills

suppose is propelled by some magical spirits living inside the organ.

To a large extent the people are now beginning to understand and realize why we came into their midst. We are happy to find that the longer we stay there the more they appreciate our presence. It is a joy to note that they are looking to us as real friends.

I am indebted to the Rev. Burr Baughman for his three visits during the year and hope he will continue to do so in the years to come. I have to express my gratitude, and to all the Officers of the Home Missionary Society whose co-operation, encouragement and constant sympathy have made our work move on harmoniously. And last, but not least, I am grateful to my friend and loyal co-worker Bah Prah whose assistance has always been invaluable.

In conclusion I hope and pray that God will grant us better health and strength both physically and spiritually as we try to fulfil His divine purpose through us in this field of labour. I also do pray that He will ever inspire our supporters to continue in their interest and contributions for the work.

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Here and There

Exhorters Institute

By Ragnar Alm

THE Exhorter is probably more prominent in *The Batak Methodist Church,* than in any other of our churches. He is called *"Sintua"* in Batak, and is elected to his office by the Church. We even have a special dedication service for the exhorters, at which they are dedicated as the Pastor's helpers.

Some of our Exhorters are well educated men. One is a Senior Cambridge teacher, another is assistant in a big factory and another a druggist in a hospital. But there are others who have come from paganism, and who have only learned to read in recent years and have to struggle very hard to read the Scripture lesson in a service.

We have Exhorters who are in charge of churches. They work hard and get no salary from the church they serve. We have found that this is an excellent way of keeping some of our smaller congregations alive.

In order to meet all these men and to get them all to know each other, we arranged an Institute for them in Kisaran October 22-23. There were 22 Exhorters present at this our first Institute of its kind, and we had very profitable days together. Three ministers and one Exhorter lectured, and we had also time for discussion and prayer. Rev. R. Alm spoke about *The Methodist Church;* Pandita D. Hoetabarat on *Being born again;* Pandita A. Sinaga on *Christian Family Life;* and Mr. J. Hoetagaloeng on *Our Church Services.* At the close of these two days it was decided that the Exhorters should meet for an Institute once a year, on the Mohammedan New Year, when everyone is free.

The Institute closed with an unforgettable Communion Service, when all those present together knelt at the altar.

(N.B. The Rev. Ragnar Alm began his ministry in Sweden, but soon answered a call to serve as a missionary in Lapland, the land of ice and the midnight sun, on the north side of the Arctic Circle. After one term of service there he was asked to come to Sumatra to live within a short distance of the equator. He possesses the rare ability of adapting himself to extremes of climate as well as to racial extremes. Mr. Alm is an unusual linguist, speaking with almost equal ease and fluency five or six languages. This is a great advantage for any missionary.—R.L.A.)

Volunteers and Members of Passive Defence Services—A.C.S., Singapore

Cabinet of the Geylang (Singapore) Straits Chinese Epworth League

An Open Air Concert

The Epworth League of the Geylang Methodist Church, Singapore, which goes under the name of Young Peoples Circle held a very successful open air concert on the 4th of November. It was greatly encouraged by an enthusiastic audience of more than three hundred people. The stage as well as the entire planning of the programme was novel and good weather enabled the spectators to enjoy perfect "air conditioning" under the resplendent moon. It was the first concert attempted by this young peoples group and they are to be sincerely congratulated upon its success.

The Annual Wesley Bazaar

The Annual Bazaar of the Wesley Church, Singapore, has definitely become a part of the life and fellowship of the Church. Throughout the year the ladies of the Woman's Society of Christian Service meet every Tuesday morning to sew and knit garments to be sent to the relief of sufferers in Europe and likewise to prepare for this annual event.

The day of the bazaar, the 7th of November, was preceded by an entire week of rain but Friday dawned clear and beautiful. Even though rain fell in other districts of the city that day none fell to mar the beauty of a perfect afternoon. About one thousand members and friends of the Church gathered between 4 and 10 p.m. to enjoy the bazaar. Even the greatly enlarged facilities for the serving of popia, pieties, sattay, waffles and hamburgers failed to meet the needs of the hungry guests. The attractive stalls were well patronized. Over on the church tennis court playground equipment had been set up for the benefit of the children and a Punch and Judy show was most popular. The annual bazaar now very much overflows the capacity of the Wesley Hall and uses all the garden space around the church and hall and the tennis court which lies across the road. The nett proceeds of $750 will be used towards the Annual Conference Benevolences of the Wesley Church and to reduce the debt on its Organ and Renovation Fund.

Singapore Tamil Badminton

The Badminton Tournament final and prize distribution took place on Saturday 1st November at 1 Short Street at 5.00 p.m. This was the 4th Annual Tournament and we were favoured with fine weather. Members of the Church and Sunday School were present. A few exhibition games were played.

At the conclusion Mr. C. B. Paul, the Sunday School Superintendent, gave a short speech after which he called upon Miss Hazel Depler to give away the prizes.

A Successful "At Home"

On the 20th of September the Cabinet officers of the Geylang Straits Chinese Epworth League, Singapore, gave an At Home to their members and friends. More than sixty people accepted their invitation and very much enjoyed the evening's programme. Miss Carrie C. Kenyon, the new Dean of Women of the Malaya Methodist Theological College, gave an address on her trip from America to Singapore following a short address of welcome given by the Rev. Chew Hock Hin.

Geylang Straits Chinese Epworth League, Singapore

This Epworth League held a Competition Night in August using one of the classrooms of the Geylang Methodist Girls School. About seventy people were present and the programme was much enjoyed. It consisted of competitions in reading and story telling.

Nibong Tebal A. C. S. Sports

The Annual Sports of the Anglo-Chinese School, Nibong Tebal, were held on Saturday, 28th June on the Caledonia Padang. The Heah Seng Whatt Shield was won by the Red House with 157 points, while the Yellow House was the runner-up with 111 points.

At the conclusion of the meet the Headmaster, Mr. L. Y. Looi, thanked all those who had contributed to the success of the sports, and announced that from the savings of the Sports Fund, the School was able to contribute $80.00 to the Malaya Patriotic Fund.

Mrs. D. Almond who distributed the prizes was presented with a basket of orchids.

Art Exhibition

The annual Art and Handwork Exhibition of the Anglo-Chinese School, Nibong Tebal, was held early in November. A very large crowd of visitors visited the exhibition.

The art exhibits, which included drawings in pencil, pastels and water-colour, conventional designs, "V" signs of numerous sizes and designs, maps, potato-prints, hygiene posters, ornamental writings and friezes, were artistically pinned up on the walls of the exhibition rooms.

The handwork exhibits comprising some very well-bound books of foolscap size, hessein purses, table-cloths with designs, raffia work-baskets, cardboard boxes and toys, were placed on tables adjoining the walls.

Four water-colour paintings depicting historical scenes revealed the high standard of art executed by pupils in the highest class.

The various "V" signs and war posters, especially those of the upper classes, created an impression of confidence and victory that urged a visitor to do more for the Allied cause.

Under the caption "On to Victory" were a number of models of tanks, supply lorries and aeroplanes fittingly displayed on miniature hills and valleys, while a collection of paper hand-bags, envelopes, V signs, memo pads and toys made from wrappers and used or discarded papers and straw-boards show that pupils are being taught to fulfil their war-time duties.

The proceeds from the sale of exhibits, which amounted to $30/- was sent to the Malaya Patriotic Fund.

K.L. Notes

By M. K.

The Wesley Methodist Church, K.L. observed World Wide Communion Sunday, on October Fifth, with a special "Goodwill" service. A cross decorated with orchids formed the background for the service. The Rev. Charles Mosebrook preached on the theme, "Before the Cross All are Equal", stressing the fact that in the sight of God there are no superior races, nations, or people. God sees all of us for what we are; when we come to the Cross we are on common ground. The reading of the faith creed issued by the Madras Conference also formed a part of the service. A special "Goodwill" Offering for the distressed churches of Britain was taken, amounting to $159.

The W.S.C.S. held its September meeting at the home of Misses Marsh and Kerr. The devotional programme centered about Home Missions, after which Mrs. Tan Teik Ho and her sister Miss Toh Suat Imm gave a dramatization of the Batak missionaries in Sakai Land.

The Wesley Epworth League held its annual picnic this year at Dusun Tua. There was much merriment as the bus carried the young people to the picnic grounds. A net was put up, and everyone enjoyed several rousing games of volley ball before they went for a swim. After a sumptious picnic supper the group again boarded the bus, and returned to K.L.

The infant son of Mr. and Mrs. Quah Poh Tatt, grandson of Mr. and Mrs. Ho Seng Soon was baptised at the Wesley Methodist Church by Rev. Charles Mosebrook on September 28th. Miss Marsh acted as Godmother.

Miss Lee Ah Ying, an old girl of M.G.S. K.L. and a nurse in the General Hospital K.L. and Mr. Loo Yu Wah were united in Marriage by the Rev. Charles Mosebrook at the Wesley Methodist Church on Saturday, October 4th.

Mr. Francis Cooray, a member of the Wesley Church, K.L. has just published a timely book for Malayans, entitled, *The Thai Our Neighbour*. Mr. Cooray has been in Thailand on various occasions gathering information for this book, his last visit being during the French Indo-China conflict. In this book he combines his gleanings from visits with Thai officials with the study which he has made of the historical development of Thailand in a most interesting manner. This book has just been released from the press.

The Selangor Teachers Association held its October meeting at the M.B.S. where the library was opened. The library system being used there was demonstrated. After the students showed with what freedom and ease the books could be found Mr. Peach explained the reasons for adopting such a system. After the library had been inspected, the Association gathered in the M.B.S. Hall where Mr. Cheeseman spoke on building an educational system which would fit the "new order" which must, of necessity follow the close of the present war.

A Macedonian Call from Sibu

An unusual opportunity for genuine Christian service and the filling of a real need is to be found in our new Methodist Boys' School in Sibu, Sarawak. This School was opened by the Rev. G. V. Summers early this year and holds great promise. The English language is rapidly becoming a necessity in Sarawak and the Chinese boys are flocking to our school. The School Certificate Class has never been taught anywhere in Sarawak and thus there are very few candidates for the teaching staff of this school.

They need two School Certificate Pass boys at the beginning of the New Year. They will come on the regular establishment for this school is under the Government Grant-In-Aid system. Chinese teachers are required as the boys are all Chinese.

The Director of Education has agreed to recognize the service of any of our Methodist teachers who have been teaching in our private schools and who come with a recommendation of the Bishop or the Secretary of Education. The school needs one such qualified teacher who has had several years of experience in addition to the two inexperienced teachers mentioned above.

There is a regular and direct boat service between Sibu and Singapore and Malayan people should not think of Sarawak as being difficult to reach. Sibu is a lovely little city of 16,000 people and very up-to-date in every way.

Anyone young man and teacher interested in the above Macedonian Call should write to the Rev. G. V. Summers, c/o The Methodist Mission, 48 Canning Rise, Singapore. Mr. Summers will be in Singapore for personal interviews from December 10th to 15th.

All-Malaya Epworth League Institute, 1942

The next All-Malaya Epworth League Institute, 1942 will be held at Malacca for the first time from April 11th to 16th.

The Dean, Rev. Ho Seng Ong, M.A. (London), who has been associated with the Epworth League for many years brings to the Institute a great experience of young people in Malaya, a rich scholarship and fine leadership.

Malacca commends itself as an Institute centre for the following reasons:

(1) It is a town, where we can have our retreat in comparative peace and quiet.

(2) It has a fascination of its own among Malayan towns, largely due to its historic interest, and deserves a visit from Leaguers who haven't been to Malacca, for although the Leagues in the South have been there for Institutes, those in the North haven't had the opportunity.

(3) It has a strong body of young people able and willing to see to all the arrangements.

(4) It has facilities for accommodation hard to find elsewhere: the M.G.S. with its spacious grounds and the new A.C.S. with its attractive building within a stones throw of each other!

(5) It is the Dean's home-town.

A strong delegation is expected from every Chapter. Start getting things together to be able to enjoy the feast of good things prepared for you. More information will be available early in January.

By T. R. D.
for the M.E.L. Council

Wedding of the Rev. and Mrs. Eugene McGraw

Church and School Events in Ipoh

By J. A. S.

At the fourth Quarterly Conference of the Ipoh Wesley Church Mr. Siantoeri, who has been for several years in charge of the mission station at Tapah working among the Hill People, was given sanction to apply for membership in the Malaya Methodist Conference and it was decided to recommend him for this purpose to the District Conference to be held at Ipoh on the 22nd of November.

Dr. and Mrs. R. L. Archer paid a visit to us. Dr. Archer spoke to the staff and the students of the Secondary Department at chapel exercises.

The Womans Societies of Christian Service of the Tamil and the Wesley Churches held a combined meeting on October. Mrs. E. N. Welch conducted an impessive worship service and Miss E. Dahlin gave the message of the evening. A committee of the Wesley Society served tea. The meeting was so successful that it is hoped that a similar one will be held soon.

The Anglo-Chinese School swimming team won the inter-schools competition organised by the Kinta Swimming Club. The runners-up were the Anglo-Chinese Continuation School.

The Ipoh Wesley Glee Club with Miss Thirza E. Bunce

The Glee Club, has in the first year of its organisation proved its usefulness by not only enlivening Sunday School and Epworth League meetings but also by supplying singers to the church choir.

The Leonard Theological College

The Rev. V. B. Paranjothy, B.D., pastor of the Tamil Church, Klang, writes to the *Malaysia Message* stating that the Principal of the Leonard Theological College, Jubbulpore, India, has written to him (Mr. Paranjothy is a graduate of this college) stating that several scholarships are available for Methodist candidates from Malaya. Scholarships will cover all the ordinary expense but it is desirable that each applicant arrange for pocket money and transit expenses.

The faculty of the college is made up of well trained men Indian and American. Two general courses are offered providing a wide range of subjects from which the student may choose his special field. The College specializes in Religious Education. Students who show special ability are upon graduation sent out for the Bachelor of Divinity examination at Serampore. Students may also sit for the Graduate in Theology Diploma of the college.

Mr. Paranjothy states that the spiritual life of this College is exceptionally high and that students have the privilege of coming into contact with many leaders of the Methodist Church in India. A prospectus giving these and other details will be sent upon application to The Principal, Leonard Theological College, Jubbulpore, C.P. India. Applicants for admission must have passed the Senior Cambridge examination and be suitably recommended.

Those Called to Higher Service

The Late
Rev. William Thomas Cherry, D.D.

By F. C. SANDS, M.B.E.

There are comparatively few people in Malaya to-day who will remember the Rev. W. T. Cherry, who passed on to higher service on October 12th, 1941.

He arrived in Singapore in 1898 and for 25 years worked faithfully and effectively for the glory of God by example, by precept and by the printed word.

He was first and foremost a printer. He took over the American Mission Press (afterwards the Methodist Publishing House) when it was housed in a back room in Raffles Place, with the minimum of machinery and plant. He left it 25 years later housed in its own large premises in Stamford Road (now the Malaya Publishing House Limited) with up-to-date machinery and plant and a large book business.

Although the Publishing House always came first in his efforts he did not neglect the other spheres of Missionary activity. He was for many years Superintendent of the Singapore District and worked particularly in the Chinese Churches of Singapore. He was also Pastor of Wesley Church at various times.

He also found time to write a number of books, the best known of which was his "Geography of Malaya," which filled a great need in Malayan schools.

He had a great influence on those of his day and generation for he was recognised—even by those who differed from him most—as a man of strong character and fearless honesty, and as one who tried to be "as his Master."

For his life and example we thank God and take courage. To his widow and family we offer our respectful sympathy.

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The Late P. W. Thambyah

By REV. J. S. ARTHUR

Mr. Paramu William Thambyah was born on 17th February 1887 at Karinagar, Jaffna, Ceylon. He was educated at the Jaffna College and later at the Calcutta University. In 1907 he came to the F.M.S. and taught in the Victoria Institution and the Methodist Boys School at Kuala Lumpur for three years. Then he joined the Malacca High School. During the course of 30 years' service in Malacca he served as Headmaster of the Tranquerah English School and the Banda Hilir English School and acted as the Headmaster of the High School.

Mr. Thambyah was the founder of the Tamil Church in Malacca and he ardently supported it all through his stay in Malacca. He also acted as the Pastor of the Wesley Church in the absence of missionaries on furlough. He was one of the delegates to the World International Missionary Conference held at Tambaram, Madras in 1938.

He died on the 31st July at the General Hospital, Malacca. The funeral service was conducted by Revds. S. M. Thevathasan, J. J. Kovilpillai, J. V. Ayaduray, J. W. A. Kadirgamar, B. H. Baughman and John Chua on Saturday the 1st August. He leaves behind his widow and five sons and a daughter to mourn their loss.

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A Pastor's Daughter

Mrs. Flora Rajammal Vadivelu, the eldest daughter of the Rev. and Mrs. J. J. Kovilpillai was born in Madras on 18th September 1912. She passed her Senior Cambridge in 1929 at the Methodist Girls' School, Malacca, and served as a teacher in the same school for about a year, before her marriage. She was a faithful member of the Tamil Church and Officer-bearer of the Ladies Aid Society. She died in the General Hospital on the 21st September. A large gathering attended the funeral service at the Tamil Manse and at the Cemetery which was conducted by Revds. R. A. Blasdell and S. J. Arthur.

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The Late Mrs. Wong King Hwo

Mrs. Wong, the eldest daughter of the late Mr. Lau Mien Ngu, was born 58 years ago in the district of Ming Chiang, near Foochow, Fukien. Her first education was received in the Methodist Girls School at Foochow and later she transferred to the Yuk Ching Mission School and incidentally was the first graduate of this school.

At the age of 16 she married Mr. Wong King Hwo and shortly after their marriage Mr. Wong left for Sibu but she stayed behind to take care of her aged mother-in-law. Two years later she joined her husband only to learn upon arrival at Singapore that her husband was studying in the Jean Hamilton Theological School and so she decided to join the Eveland Seminary. She became an able partner to her husband who was Malaya's first Chinese District Superintendent and the late "Jim" Hoover's right hand man. Rev. Wong retired from the Conference last January.

In Sibu Mrs. Wong identified herself not only with the church work but also with the China Relief Fund and many other charitable activities. Always straightforward and kind-hearted she was beloved far and wide. She and her husband have always enjoyed a very wide circle of friends. Whenever Mrs. Mary Hoover was on furlough Mrs. Wong would look after the Methodist Girls' School on her behalf.

For the last two years she suffered with high blood pressure and insomnia and on the 14th of October quietly passed away to her Heavenly Home. She is survivied by her husband, two sons and nine of her ten daughters, and a number of grandchildren.

An old man busy with some task

Photos by the Rev. Eugene McGraw of Sitiawan, Perak, and taken in the Cameron Highlands.

A group of Sakai children

Our Sakai Brethren

OUR Home Missionary Society was founded eleven years ago and works among the Sakai, the hill people, of the Malayan highlands. We have several stations where work is being carried on by Batak missionaries under the supervision of the H.M.S. Committee and the Rev. Burr Baughman. These pictures are characteristic photographs of these people.

A boy of the forest

Boys helping build a house

Lovely padi field scene near the Cameron Highlands

● *A problem boys and girls both face these days*

Boys and Tobacco

WHY do boys want to use tobacco? They think it is manly. Nearly all the men one meets are smokers. It seems to make a young fellow so smart and important to swagger along like Mr. So-and-so with a pipe or cigar in his mouth or a cigarette between his yellow-stained fingers. Not to smoke is like being nobody. Why, "everybody" smokes, say some—military officers, doctors, lawyers, merchants, students, fathers, big brothers, even Sunday School teachers and ministers of the Gospel! Why shouldn't boys smoke?

Why? Because it is not required for the best manhood, and it is harmful. If "everybody" seems to use tobacco, it does not for this reason become right to do so. Most fathers prefer that their sons not smoke. Most doctors admit that it is not a good habit. No man is better for using tobacco. Tobacco contains a powerful poison called nicotine. It is especially strong in cigarettes. A single drop of pure nicotine will kill a dog. This poison is carried by the smoke into the throat and lungs. It is, of course, more harmful to growing boys than to grown men.

Why Tobacco Is Used

But if tobacco is so bad, why do so many good men use it?

Because it is popular. Men dislike being laughed at for being "queer" and shrink from being "peculiar."

Because it creates a habit which it is very difficult to abandon.

Because it is commercialized. Every way one turns it is advertised and urged upon one's attention. In China, when the habit was still but little known, millions of cigarettes were given away free to create the appetite; and many a boy gets his first smoke by way of a "treat."

Because, being a drug, it lessens discomfort just as opium and morphine do. Men like a "comfortable pipe;" and you are constantly reading in novels about how men like to recline in an armchair and watch the smoke curl lazily upward. They are quieting nature by administering a drug in the form of tobacco smoke. It is estimated that muscular power falls off 25% after smoking a single cigar, and that mental efficiency is reduced 10%.

The Harm of Tobacco

The book *What a Young Boy Ought to Know* says: "The cigarette presents to boys one of the most dangerous and destructive forms of temptation. Tobacco always stunts and dwarfs a growing boy, and the effect upon the brain is as marked and serious as upon the body."

The late Lieut.-General Sir Robert Baden-Powell, in *Scouting for Boys*, says: "A man who is in the habit of drinking beer, wine, or spirits in strong doses each day is not the slightest use for scouting, and very little use for anything else. *Similarly a man who smokes much.* The best war scouts don't smoke because it weakens their eyesight; it sometimes makes them shaky and nervous; it spoils their noses for smelling (which is of great importance at night). They are not such fools as to smoke. No boy ever began smoking because he liked it, but because he thought it made him look like a grown-up man. As a matter of fact it generally makes him look like a little ass . . . . . The value of non-smoking again comes in in rifle-shooting. I used to smoke myself as a youngster, but I had to do some rifle-shooting and when in training I found that my eyesight was better when I did not smoke. So I gave up smoking altogether and am very glad I did."

Tobacco has no food value. It does not protect the user against disease. It does does not preserve the teeth, nor help the stomach. It is a frequent cause of brain disease, heart trouble, sore throat, cancer and other diseases. It lessens the chances of recovery of a sick man who has been a tobacco user. It injures the eyesight and impairs the hearing. It retards a boy's growth. The tobacco habit is the easiest road to whisky. It affects the nerves, thereby creating an appetite for stimulants. It is very rare to find a drunkard who did not begin with smoking. A boy always starts smoking before he starts drinking.

Tobacco makes a man selfish and ungentlemanly. On the streets, on tram and railways cars, on steamships, in offices, and even in private homes the smoker blows his smoke into other people's faces, pollutes the pure air, defiles his own breath, teeth, and fingers, and makes it very unpleasant for others. He enshrouds his lady friends in smoke. He compels his wife, children and neighbours to live in an impure, drug-laden atmosphere.

What is the verdict, then, for a habit which is harmful to body and mind, paves the way for other bad habits, has no food value, is selfish, expensive and unpleasant for others? LET IT ALONE AND REFUSE TO COME UNDER ITS CONTROL!

These pages are presented by the Malaya Annual Conference Committee on Public Morals.

Thou canst not prove that thou art body alone,
Nor canst thou prove that thou are spirit alone,
Nor canst thou prove that thou art both in one.
Thou canst not prove thou art immortal, no,
Nor yet that thou art mortal—nay, my son,
Thou canst not prove that I, who speak with thee,
Am not thyself in converse with thyself.
For nothing worthy proving can be proven,
Nor yet disproven. Wherefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith!

Anon.

Christmas Stories

Josephine's Christmas Wish

By Y. Okamoto

JOSEPHINE Tan slumped into the cosiest chair in the room. Her pale face, with wisps of stray hair sticking to her cheeks, wore an expression of infinite relief. Thank God that the washing was over and tiffin cooked. Now for a bit of relaxation, a wash later, then wait for Henry to come home for his lunch from the office. She closed her dark eyes for a moment, submitting to the serene peace that slowly began to creep over her fagged senses.

When she opened them again, she found herself staring at the calendar suspended between a Chinese tapestry and a photograph on the opposite wall. The date on the calendar was December 20—five days before Christmas. Josephine smoothed her brow wearily. How impossible for her to forget! But she had been so occupied with the unending little trifles connected with housekeeping, caring for her small son John (who had become an even bigger problem since he started attending school) trying to tolerate Henry's fearful degeneration . . . .

It was a privilege to be a Christian—to be able to understand the wonderful Gospel that Jesus of Nazareth promulgated to the world. . . . Ever since she was old enough to reason, Josephine had always delighted to meditate in the quieter moments on the gentle transcending beauty of the life of the Master. She had been thrilled with an overwhelming sense of happiness as she discovered that His every word and act were exalted by infinite love and service to His fellow men.

Before she married Henry, he was a non-Christian. When they fell in love, for her sake, Henry embraced the Christian faith, was baptized into membership of The Methodist Church. As a seedling grows, she had expected that Henry would grow in the Christian life. She had fervently hoped that he might relinquish some of his old ways and live a truly Christian life. That was six years ago.

A few months after their marriage, she discovered the shocking fact—Henry was not genuinely interested in the Christian religion. He attended church merely to please her. He had no idea, not even a shadow of understanding of the higher life . . . the goal of the Christian pilgrimage. Worst of all, he made no effort to test the faith he had verbally accepted. He did not know that Christianity was a living religion, to be lived every day by its adherents, that its slogans were Love and Service.

Josephine had tried to help him. But it hadn't seemed to do any good. In fact, he seemed to resent it. She almost suspected that he had formed the opinion in his mind that she was some sort of religious fanatic, and hence shouldn't be taken seriously. Thus disagreements grew. As the years passed, Henry drifted farther and farther away from the Christian way. Finally he abandoned going to church entirely. Cabarets, parks, cafes and other places of amusements became his Sunday haunts.

CHRISTMAS for the last three years was a failure. The significance of the birth of Jesus went by uncomprehended by Henry. The last time it happened, she had told herself, it must not happen again. Henry must be made to see, the window of his soul must open to admit the divine rhythm. Christmas was near once more. Must she spend another night watching Henry and his friends "celebrating" with whisky and cheap songs?

"Tiffin ready?" Henry inquired, throwing his hat on a chair. His voice was harsh—there was none of the old eager jocularity in his tone.

Sitting at the table, he ate rapidly, hardly giving her a glance.

"Henry," she ventured, when he finished the meal and rose to go, "Christmas is only a few days off."

"Yeah, I know that," he said swiftly. "I've ordered the things. They'll be delivered to-morrow."

With this he dismissed the subject and left.

Johnny came back from school a few minutes later. He ran up to her, clutching his book in his hand. Clasping him close, she felt a confidence of spirit that seemed to wipe away all the misery that lay within her heart. Johnny was so cheerful, so obedient, so loving. It was a great compensation that she had him. . . .

Two days later, Johnny came back from school earlier than usual. His cheeks were flushed and there was a languidness in his eyes, Josephine caught him in her arms and found that his whole body was burning.

"Teacher said I am ill, and he sent me home," he said.

Quickly she ran upstairs, for a warm coat to put on him and took him to a doctor.

The doctor was a kind old man. After going over Johnny with his stethoscope, he pricked Johnny's finger and took some of his blood. They had to wait some time before he finished the examination under a microscope.

"I'm afraid it's malaria," he said.

Josephine took him home. She was a good nurse. There was no need to send Johnny to a hospital.

When Henry heard the news that evening, his face looked strangely concerned. He had loved Johnny greatly when Johnny was a baby, but with the passing of years, his love for both his wife and child had apparently waned.

Henry touched his son's forehead gently. A catch seemed to rise in her throat. That touch was so tender .....it reminded her of his early caresses before their marriage....

"Henry....."

Henry looked at her. His attitude seemed to stiffen at the sound of her call.

"Henry.....Christmas is near.....Let's be more cheerful to one another.....I mean....."Then she stopped suddenly, for he shut his mouth tight and his eyes became steely. She could almost feel what he was thinking....."I'm sick of you and your pious Christian ways."

Hell seemed to descend upon her when she saw him walk out of the room.

"Peace on earth, goodwill to all men....." The gladdest message to the peoples of the world. The Baby who was born in a manger had taught the world to love, to forgive, to rejoice in the inheritance of divine sonship! Yet on this night of His birth there was no peace in Josephine's heart. Johnny was still ailing, though the crisis had already passed.

HENRY had gone out to celebrate with his friends. It wasn't that she had to stay at home and nurse Johnny that hurt her. It was Henry, going the rounds of the cabarets and bars, without realizing the cosmic significance of the festival.

At about three in the morning he would return, maybe roaring drunk.....

Midnight. She could hear the clock downstairs strike the hour. She would like to sing some hymns, but that might disturb Johnny. So instead she started to pray.

When she was half way through, footsteps on the lawn below broke the stillness of the night. A few minutes later, the door creaked open. Just as she finished the prayer, Henry strode in.

She looked up, surprised.

"Henry....?"

"Yes, I'm back." His face looked strangely pale. "I—I thought I'd come back to take a look at Johnny .....How's he?"

This wasn't the way he usually talked now. She rose to her feet.

Suddenly Henry looked at her.

"Do you want to know why I came back so early?"

"You needn't tell me if you do not really wish to."

"I'm a fool," he said. He walked over to Johnny's bed and stared hard at the sleeping boy. Then without turning, he said in a strange, tight voice, "Johnny haunted me all the evening. His face followed me wherever I went. Guilty conscience, I guess. I couldn't enjoy myself. I couldn't. And I knew why. I wasn't doing the right thing. I shouldn't have gone out. I should have been here with you, watching over him....."

Josephine clutched his arm.

"Oh, I'm so happy you came back so early, Henry, and for Johnny's sake too....."

He looked down at her. Then suddenly he smiled.

"I'm glad that I came back too....."

As they stood side by side, from a neighbouring house came the sweet strains of "Silent Night, Holy Night." And standing thus, an invisible bond seemed to draw their souls together.....Josephine sighed with happiness. This was the right beginning for the fulfilment of her desire.

The Story of Good King Wenceslas

LONG, long ago, in his great stone castle among the mountains, the good King Wenceslas stood looking out of the forest below. It was the day after Christmas Day. The white snow lay thick everywhere, bowing the branches of the great fir trees, and covering the ground like a soft carpet. The dogs stayed indoors to-day. The little page who served the King crept close to the big log fire that sparkled merrily on the hearth. But—

"Good King Wenceslas looked out, on the feast of Stephen—
When the snow lay round about, deep and crisp and even."

Suddenly he called the boy to the window and pointed.

"Hither, page, and stand by me, if thou knowest it telling:
Yonder peasant, who is he? Where and what his dwelling?"

The page looked out and saw far below a poor man gathering sticks for firewood. The cold wind blew through his ragged clothes; his face was pale with cold; his footsteps slow, as he shouldered his fuel and made his way towards his home. The page answered:—

"Sire, he lives a good league hence, underneath the mountain,
Right against the forest fence, by St. Agnes' fountain."

Now that very morning, when he praised God in the little chapel in the castle, the King had heard read the story of Stephen, and remembered how he went among those who were poor and suffering, and brought them food and clothing. So when he saw the poor man in the snow he determined to help him. He said—

"Bring me flesh and bring me wine, bring me pine logs hither.

Thou and I will see him dine, when we bear them thither."

So the page went quickly and collected food, a bottle of wine; a good roast goose that was already in the kitchen, and cakes and fruit, and a bundle of pine logs. Out from the castle they went into the clear air, and the ice-cold wind.

"Page and monarch forth they went, forth they went together,
Through the wild wind's loud lament, and the bitter weather."

Down the hill they went, through the snow, the King shouldering the heavy logs, and the boy carrying the basket. The red sun had long since set over the hills; the wind blew hard and cold, and the little page could hardly struggle on.

"Sire," he cried, "the night grows darker now,
And the wind blows stronger.
Fails my heart I know not how—I can go no longer."

The King turned his head at the sound of the cry, and his voice sounded kind and cheerful in the darkness.

"Mark my footsteps, my good page, tread thou in them boldly,
Thou shalt find the winter's rage freeze thy blood less coldly."

So he went on in front. Wherever the King set his feet the little page set his. The big King's body sheltered him from the wind, and it seemed to him as they went on in the darkness that wherever the King trod, even the snow grew warm, as if to help them on their kind errand.

"In his master's steps he trod, where the snow lay dinted.
Heat was in the very sod which the saint had printed."

On they went, till they reached the little cottage, and there they knocked and entered, bringing their gifts. How the pine logs burned and glowed on the poor man's fire, and what a feast they made that evening in the little house! And then out again they passed into the dark night and across the gleaming snow towards the stone castle among the mountains. Cold blew the wind across the snow, but the King and the page felt it hardly at all, for they remembered the bright fire in the little house, and the glad face of the man whom they had helped. Cold and white lay the snow all round them, but the King and the page forgot it. For their hearts were warm with love to our Lord Jesus Christ, Whose birthday time men keep by doing kindness to all men whom He called brothers, and especially to the poor.

Many years afterwards men wrote down the story of Good King Wenceslas in a song to be sung at Christmas time, and this is how the song ends:—

"Therefore, Christian men, be sure, wealth or rank possessing,
Ye who now would bless the poor, shall yourselves find blessing."

From, *"Christmas-Tide Stories"* by VERA E. WALKER.

The Spruce Tree

DOWN in the hollow close to the old rail fence lived a little spruce tree. He was round and bushy and very green because he had lived in the open all his life with no brothers or sisters to crowd against him. Was he lonely standing there all by himself? Oh, no! In the forest he had dozens of friends. For all the forest folk love the spruce tree.

Before sunrise he was wakened by "Chick-a-dee-dee-dee." Soon the neat black caps of the chickadees bobbed up and down all over his branches, and the forest echoed with their merry calls. After the chickadee came Whank-whank, the nuthatch. Each morning he thoroughly cleaned little Spruce Tree's coat. How did he do it? Why, he ate every bothersome insect he could find. Little Spruce Tree didn't know how to thank his friend sufficiently, but hoped he would understand and come again. And he always did.

When the sun was shining directly overhead, and that is dinner time, you know, the red squirrel and his saucy friend, the chipmunk, came. Little Spruce Tree saw them running along the top of the old rail fence and threw a cone at them, just for fun. The chipmunk pounced on it, and sitting up on hind legs, ate every seed in it. He turned the cone round and round in his wee paws, just as you turn an apple in your hands. And when he had finished he threw away the empty shell, just as you throw away the core. Little Spruce Tree was glad that he had so many cones to share with the forest animals.

When the sun grew tired of shining and dropped down behind the forest wall, a family of rabbits hid under Little Spruce Tree's arms. There they slept all night long, snug and warm. The cold north wind howled through the forest, but Little Spruce Tree only drew his branches closer, and no wind reached his sleeping friends.

Then winter came, and the snow hung heavily on Little Spruce Tree's branches. The squirrel and the chipmunk found holes in a big oak stub and went to sleep. The rabbit dug a tunnel for herself in the snow. The Spruce Tree felt tired from holding up so much snow all day long. He was lonely too.

Suddenly, he heard laughter and voices, and saw a crowd of childen come wading through the snow.

"Here he is!" they cried. "You can scarcely see him for snow, but he's the nicest spruce tree in the meadow."

Whack! Whack! went the ax, and the spruce tree felt a great weight sliding off his arms. Over he fell to a merry shout. Mittened hands grasped his trunk, and he felt himself riding along over the top of the drifts. His first ride! Such a strange feeling! Away they went to the little house hiding behind the hill.

At night loving hands gave him a new dress. A beautiful dress of many colors—red and green and gold.

"Here's a rattle for Baby!" called one voice.

"A train for Bobbie!" cried another.

"Something for everybody!" laughed a third.

In his heart Little Spruce Tree laughed too. For he'd learned a secret and it made him very happy.

What do you think it was?

Why, he was a Christmas Tree! And all the boys and girls in the world love the Christmas Tree.—GRACE FRASER MALKIN, in *The New Outlook*.

Our Boys and Girls

These Essays and Pictures were taken from School Annuals

A THEORY WHICH WORKED

This is a theory of success in life by self-investment. It is based on a few verses taken the Sermon on the Mount. An important point to remember in putting this theory into practice is that a good deed done must not be told to others or else the resulting happiness will be lost. From this we can gather why Dr. Hudson wrote his journal in code. It was by a happy chance that he met Randolph and learnt the way to success by self-investment in the welfare of others. At that time he was a doctor working in a public health clinic. Then his opportunity came. Natalie, Randolph's daughter, had sustained severe fractures of the skull and no experienced doctor was at hand to perform the operation. At the request of his friend, Randolph, Dr. Hudson undertook the operation and came through it with flying colours. This incident was the turning point in the career of Dr. Hudson and from now onwards he became famous as a brilliant brain-specialist.

His first opportunity to help others came at the public clinic. He took a personal interest in a certain Tim Watson who had come to have his fractured hand treated. Hudson became interested in his welfare. Tim entered a medical college at Hudson's expense and graduated with honours. Then he served as 'internee' in the hospital in which Hudson was working. Having served his term he became a full-fledged doctor and proved himself worthy of Hudson's investment in him. Tim soon caught the principle on which Hudson was working and helped Leslie Sherman through a full medical course without the knowledge of anyone.

Hudson helped a number of people to adopt his theory. Among them was his crusty maid, Gladys, who had been with him for a long time. Weatherby, a patient who suffered from melancholia had attempted suicide but happily failed. Hudson gradually managed to revive his interest in life and persuaded him to cook a pot beans in what he claimed was the best way of preparing beans. Hudson suggested to Gladys that she should Weatherby to enter her neat and spotless kitchen to cook Hudson a pot of beans holding out the unpleasant prospect of her having to clean up the mess in the kitchen after he had finished. Hudson explained to her that if Weatherby was allowed to relapse into idleness he would find life so boring that he would probably attempt another suicide. Gladys, after some hesitation, agreed and that evening Weatherby came over to Hudson's house and cooked the pot of beans. Gladys had nothing to complain about when Hudson asked again for the use of her kitchen. Instead she gladly welcomed the idea. It made her feel good, she said, and Hudson proceeded to tell her not to speak of this deed to a soul lest she should lose that feeling of happiness. Hudson's theory therefore worked well in his own life and in the lives of others. If you wish to learn more of Hudson's other investments I would advise you to read 'Dr. Hudson's Secret Journal.' by Lloyd C. Douglas.

Yong Nen Khiong, VIIIA, A.C.S., Singapore.

THIS IS A DEPARTMENT FOR BOYS AND GIRLS who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or sixty cents from the Methodist Book Room, Singapore, will be given.

Cartoon by an A.C.S. boy upon the occasion of the invitation of Miss Ruth Harvey and the staffs of the M.G.S. and Fairfield G.S.'s to Mr. T. W. Hinch and staff of the A.C.S. Singapore, to a teacher's party at the M.G.S. Those familiar with the staff of the Secondary School of the A.C.S. will recognize all the teachers pictured here.

—Courtesy A.C.S. Magazine

Scenes from an Oratorical contest between the M.G.S. and A.C.S. Singapore at the A.C.S. Hall, Cairnhill Road. Mr. H. R. Cheeseman, chairman in upper centre picture. A large number of visitors were present and are seen in the foreground.

SHOULD BOYS LEARN TO COOK?

Cookery is an art of many branches; some of which are boiling, roasting, baking, frying, and stewing. There is perhaps no other science which does more for the welfare of mankind than cookery. Good cookery is an essential to health as pure air, and it is also good for the spirits. It is very important, as much of the happiness of the home depends upon the manner in which the daily meals are cooked and served.

Cookery is quite a big subject and it gives plenty of scope for the excercise of brains. Therefore, it takes time before one can become an expert cook, but the knowledge once gained will be found a most valuable asset thoughout life. Before going into the kitchen to learn how to cook one has to do a bit of marketing. In doing so one learns the names of foodstuffs and the right prices so that one can buy them at a cheap rate. Next after preparing the food for cooking one must know how to start a fire. Then one has to use the proper utensils to prepare the food. While cooking one has to know the proper proportions of different foodstuffs to mix in order to make the food tasty; and not only that, one must also know how to serve the food in such manner that it is pleasing to the eye as well as the palate.

In my opinion all boys should learn how to cook. When the cook is ill or when a party of boys goes out for a picnic they will have to starve or eat badly cooked food if they are ignorant of cooking. Poor people cannot afford to employ cooks and so they have to do their own cooking. A cook is civilized, for a savage does not know how to cook his food. So if we do not know how to cook our food we are just like savages, who eat raw meat and raw vegetable. A cook who sees that meals are served punctually, comfortably, and in a digestible and appetising form is likely to be a cheerful and contented person.

We may not take up cooking with the idea of becoming cooks, but we may have to be cooks one day. So we must prepare ourselves for our future lives, and it is quite likely that we may one day save ourselves from starvation by becoming cooks. It is no disgrace to be a cook, and good cooks do get as much as $200/- a month.

Knowing the art has disadvantages as well as advantages. As a rule, a cook is always dirty while he is in the kitchen. He has to wash the dirty pots and pans. His face and hands are often covered with soot and his hands and feet are constantly getting wet. He smells of onions and smoke.

But although cooking may be disagreeable sometimes, I think every boy, rich or poor, should learn how to cook. Cooking is useful and helpful and some of them may become cooks one day. If we do not know much and are not very interested in cooking, we should at least know how to cook our own food.

CHYE KOOI NGAN.
A.C.S., Kampar.

✠

MY TEN RESOLUTIONS

A student in one of our schools whose name we do not have wrote the following resolutions which we feel are very much worth printing and worth emulating.

1. I will respect and care for my body.
2. I will keep good natured, cheerful and responsive.
3. I will take pride in work and thrift.
4. I will be honest and speak the truth.
5. I will be obedient to the rules of my home, school and to the laws of my mother-land.
6. I will courteous and kind.
7. I will show courage and self-control.
8. I will be dependable and do my duty.
9. I will love and enjoy nature.
10. I will every day turn to my Heavenly Father for help, strength, and forgiveness.

✠

Little Girl—Mummy, when God made me, He didn't make me properly. He used a poor kind of "gum"

Mother—What do you mean, child?

Little Girl—Why, one of my teeth is loose. It wasn't stuck in properly.

When a man is appointed to an important position, he will either grow up or swell up.

Tommy—I wonder how old Mrs. Smith is.

Jimmy—She must be pretty old. They say she used to teach Cæsar.

CONFERENCE NOTICES

To the visiting Asiatic Delegates

The chairman of the Reception Committee for the Asiatic ministers and delegates to the Malaya Annual Conference calls their attention to the following:

1. Delegates will be accommodated at the Coleman Street Branch of the Anglo Chinese School.
2. The Delegates are requested to bring with them folding camp beds, linen, towels, blankets, pillows and mosquito nets. Because of the war emergency the Committee is unable to secure camp beds as in previous years.
3. The Oldham Hall bus will be at the railway station on the mornings of December 9th and 10th to meet the delegates.
4. All correspondence with regard to accommodation should be addressed to the chairman of this committee, Mr. Yong Ngim Djin, Oldham Hall, Barker Road, Singapore.

Notice to the Tamil Delegates

A meeting of the Indian ministers and laymen has been arranged for Thursday, December 11, at 4 p.m. at the Tamil Church, 1 Short Street. The purpose of this meeting is to study the question of the presentation of Christianity to educated non-Christians. Tea *will be served* during the meeting.

Notice to the Lay Delegates

There should be a meeting of the Conference Board of Lay Activities on Wednesday, December 10, for the nomination of Conference Lay Leader (Vide par. 1225 of the Methodist Discipline).

All matters that Lay Delegates would like to have discussed at the Lay Conference should be sent to The Secretary, Mr. C. B. Paul, 1 Short Street, Singapore, so that a proper agenda for the Lay meetings can be drawn up. Lay Delegates are also advised that they must bring their credentials with them.

BOOK REVIEW

Mr. S. Durai Raja Singam, a teacher in Clifford School, Kuala Lipis, and author of the series of booklets "In the Land of My Birth" has issued a new one entitled "Malayan Tit-bits" which is No. 6 in this series. The entire proceeds of the sale of this booklet as of the previous booklets will go to the Malaya Patriotic Fund. The booklet is made up of four hundred and fourteen interesting items concerning Malaya. He lists such facts as "In 1900 production of rubber amounted to only one ton"; "Do you know that there are many kinds of oak trees in Malaya"; The Roads in Pekan, the capital of Pahang, have no name-plates or sign-boards"; The reader will gather that this booklet is well worth the purchase price of 85 cents and anyone living in Malaya who has the least interest in this country should own a copy.

Programme

of the 50th Session of the

Malaya Annual Conference

The Methodist Church

Malaya

Wesley Church, Singapore

December 9-16, 1941

Preliminary Meetings and Committees

9 DECEMBER, TUESDAY

10.00 a.m. Mission Work Committee
3.00 p.m. Malaysia Commission on Religious Education
Board of Control for Holding Church and Parsonage Property

10 DECEMBER, WEDNESDAY

9.00 a.m. Board of Ministerial Training
10.00 a.m. Conference Relations Committee
Commission on Public Worship and Music
Committee on District Conference Minutes
Committee on Christian Literature
2.00 p.m. Committee on the State of the Church
Committee on Memorials
3.00 p.m. Home Missionary Society Meeting

Opening of the Annual Conference

10 DECEMBER, WEDNESDAY

5.00 p.m. Opening of Conference Session
Holy Communion; Music by the Wesley Church Choir.
Conference Roll Call
Address by Bishop Edwin F. Lee
8.00 p.m. Programme given by the Home Missionary Society. Straits Chinese Church

11 DECEMBER, THURSDAY

8.30 a.m. Devotional Service. Rev. Carlton Foss, speaker
9.00 a.m. Conference Session
12 noon Lecture by Mr. Ivor Hanger, Senior Y.M.C.A. Officer with the A.I.F.
2.00 p.m. Committee on Education
Committee on Public Morals
Laymen's meeting
3.00 p.m. Committee on Evangelism
4.00 p.m. Woman's Society of Christian Service meeting, at the Straits Chinese Church

12 DECEMBER, FRIDAY

8.30 a.m. Devotional Service. Mrs. Edwin F. Lee, speaker. Baptism
9.10 a.m. Conference Session
11.30 a.m. Report of the Home Missionary Society
12 noon Lecture by Mr. Yap Pheng Geck
2.00 p.m. Board of Conference Stewards
The Triers of Appeal (if called)
3.00 p.m. Committee to Build Up the Retired Ministers Fund

4.00 p.m. Woman's Society of Christian Service meeting, at the Straits Chinese Church
Meeting of Indian Ministers and Laymen at the Tamil Church. Tea will be served.
8.00 p.m. Rally of Methodist Youth. Wesley Church.

13 DECEMBER, SATURDAY

8.30 a.m. Devotional Service. Rev. J. V. Ayaduray, speaker
9.00 a.m. Conference Session
Presentation of the Class Memorial Session
12 noon Lecture by Bishop John Leonard Wilson, M.A.
2.00 p.m. Committee on Resolutions
4.00 p.m. Conference Reception at Fairfield Girls' School grounds
5.30 p.m. Conference Choir rehearsal, at Memorial Hall

Conference Sunday Services

14 DECEMBER, SUNDAY

8.00 a.m. Ordination Service
5.30 p.m. Conference Service of Worship, at Memorial Hall
Sermon by Bishop Edwin F. Lee

15 DECEMBER, MONDAY

8.30 a.m. Devotional Service. Mr. Thio Chan Bee, speaker
9.00 a.m. Conference Session.
12 noon Lecture by Bishop Edwin F. Lee
4.00 p.m. Conference Session
Closing Session and Reading of Appointments

Post Conference Meetings

16 DECEMBER, TUESDAY

9.00 a.m. Mission Work Committee

18 DECEMBER, THURSDAY

9.00 a.m. Committee on Publications and Church Extension

ASIATIC PASTORS' BUNGALOW

About ten years ago it was decided to build a bungalow at Telok Muroh, Lumut, Sitiawan, for our Asiatic pastors. This bungalow was duly built and has been used by our pastors and others during the years. It is felt, however, that a much larger use should be made of the bungalow which is located on a delightful beach and, therefore, to bring it to the attention of our readers we are printing the Rules which have been recently drawn up for this bungalow by the Asiatic Pastors' Bungalow Committee.

1. This bungalow shall be known as the Asiatic Pastors' Bungalow.
2. Asiatic Pastors and Bible Women, both active and retired, may stay in the bungalow free of rent.
3. Asiatic Pastors and Bible Women may occupy the bungalow for two weeks, unless there are special reasons for prolonging the stay.
4. Pastors and Bible Women intending to use the bungalow shall give at least a month's notice in writing to the Rev. Shih Yu Shou, Sitiawan, and wait for his instructions.
5. A Committee of Management consisting of John Milton David (Chairman) C. E. Fang, Shih Yu Shou, Eugene McGraw, Lai Kam Hong, N. G. Manickam, K. J. Timothy, S. M. Rajamony has been appointed.
6. The bungalow is very well furnished. All necessary utensils have been added in this year. The occupants have to bring their own blankets and towels. The rooms are mosquito-proof.
7. The caretaker of the bungalow shall look after the house and the garden and see that the furniture is kept in good condition.
8. When not occupied by the pastors, the bungalow may be rented out to others at $1.50 per day, and 75 cents for half a day. Occupiers must pay the rent in advance for the number of days the occupiers intended to stay, and this money cannot be redeemed if desired.
9. Those intending to use the bungalow must apply to the Rev. Shih Yu Shou, from whom you can obtain a permit to use the bungalow.
10. All matters relating to the running of the bungalow and the comforts of the occupiers should be reported to the Rev. Shih Yu Shou.
11. Any property damaged by the occupants should be repaired.
12. All occupants should fill the blanks in the "Guest Book".

SIBU CENTENARY CELEBRATIONS

(*Continued from page 9*)

this placement "was very fortunate and appropriate for the Methodist Boy's School had three lanterns which deserved to lead the parade." Ong Poh Tiong of Standard VI had drawn likenesses of the three White Rajahs who have ruled during the one hundred years of Saarwak's Brooke Rule. These were placed on lanterns. Poh Tiong is to be congratulated, not only for his unique idea but for his artistic ability. Two amusing incidents occurred in connection with these three lanterns. The M.B.S. had lighted its lanterns inside the school because of the rain outside. As they were being carried out the first two Rajahs got through the door with difficulty but the third one refused to go through until the lights were put out and he was turned on his side. The second incident had to do with the branches of the trees that grace the centre of Sibu's Market Road. The rain had weighed down the branches and the three 'Rajahs' had to be lowered in salute to each tree in order to get under the branches.

Methodist Churches around Sibu made plans well in advance for the Centenary Celebration. Some Churches held a Centenary Service on the Sunday immediately preceding the 24th of September and some held their service on the following Sunday. Prayers, a message and an order of service had been printed and sent out to the churches for use on that day. Offerings were to be taken and reported as a combined offering of Methodist Churches. The full report has not yet come in from the churches but reports received so far indicate that the service was well received in the churches. Over $400 has already been turned in and it is estimated that the total offering for the day will exceed $600 when fully reported.

✠

A Negro Poet Speaks!

No other race, or white or black,
When bound as thou wert, to the rack,
So seldom stooped to grieving;
No other race, when free again,
Forgot the past and proved them men
So noble in forgiving.

P. L. DUNBAR.

I CANNOT ope mine eyes,
But Thou art ready there to catch
My morning soul and sacrifice....

GEORGE HERBERT

More or Less Personal . . .

Bishop and Mrs. Lee left Singapore November 12th for Malacca, to begin an Episcopal tour of the Peninsula and they will return again to the city on November 30th. During this tour they visited almost all of our mission centres and the Bishop officiated at the opening of the new Anglo Chinese School building in Malacca on the 13th and the new Lady Treacher Girls School building, Taiping, on the 27th. Bishop Lee had returned to Singapore from Manila via a Clipper ship on the 5th flying the distance in 9½ hours.

The Rev. S. S. Pakianathan, Superintendent of the Central Tamil District, fell ill with a heart attack early in October and has been unable to carry on any work since then. There is a strong likelihood that he will have to give up his superintendency work. Mr. Pakianathan is perhaps the most senior man among us, having served approximately forty years in the ministry, and during that long period of service never before knew what it meant to be ill. He has had the longest service as Superintendent of any minister in the Malaya Conference and has always been a strong supporter of the Pastors School. In his pastoral work he has been the pastor of all of the largest Tamil Churches. The good wishes and sympathy of his fellow ministers and his many friends are extended to him and his family in this illness.

Malaya has in recent months been rather well represented in magazines elsewhere. Bishop Edwin F. Lee is the author of an article entitled "The World's Most Romantic Corner" in the *Christian Advocate* for July 24th 1941. A portion of a newsletter sent home by Mr. Paul E. Thomas is also appended to Bishop Lee's article and the two pages are illustrated with pictures sent by the Editor of the *Malaysia Message*. The Rev. Darel M. McFerren, Resident Missionary at Palembang, Sumatra, is the author of an article entitled "This is Palembang" which appeared in the June 11th 1941 issue of *Zion's Herald*. The Rev. R. A. Blasdell has contributed an interesting article in *Word Dominion* for July-August 1941 under the title "Superstitions in British Malaya". Dr. H. B. Amstutz had a "Snapshot Sermon" published in the Christian Advocate for August 21st 1941 which shows the picture of a Chinese couple standing by their wedding cake in the Wesley Church garden.

During August Dr. Paul B. Means and family removed from Tacoma, Washington, to Eugene, Oregon, where Dr. Means has a new teaching position on the staff of the State University. For the past two years Dr. Means has been teaching at the College of Puget Sound and aiding the President of the College in the extension programme of that school. In his new position he will devote his entire time to teaching.

Mrs. Means was the chairman recently of a drive to collect clothes for the refugees of Shanghai and largely through her efforts over twenty tons of clothing were collected and sent to Shanghai.

Miss Julia Chen, eldest daughter of the Rev. Andrew K. T. Chen, pastor of the Foochow Church, Singapore, was given the Doctor of Philosophy Degree on the 4th of September by the American University at Washington, D.C., which is one of our Methodist Institutions of higher learning. Dr. Chen has been called to the faculty of Fukien University, Foochow. Being unable to secure a passage direct to Hongkong from the U.S.A. she will come by way of Singapore arriving here approximately the end of the year.

Miss Lila Corbett, Principal of the Anglo Chinese Girls School, Penang, successfully underwent an appendicitis operation in the latter part of October and spent two weeks at the Craig Hotel on Penang Hill during her convalescence. Her stay on top of the hill was made possible through the kindness of a friend.

The Rev. Burr Baughman, who is now the Principal of the Afternoon School of the Methodist Boys School, Kuala Lumpur, went over to Medan in October upon the invitation of the Medan Epworth League to conduct their "Win-My-Chum" meetings. Mr. Baughman was very graciously received and aroused great interest among the leaguers in the further promotion of their work among young people and in the deepening of their spiritual lives.

Mr. Baughman as the missionary supervisor of the H.M.S. work among the Sakais, visited Mr. Siantoeri and his station in the Bertam Valley and Mr. Kariman and his station at the 9th Mile Tapah Road, Cameron Highlands, over the week-end of September 21st.

Mr. Wong Hean Kim of the staff of the A.C.S., Kampar and Hon. Treasurer of the Home Missionary Society, was operated on in the Ipoh District Hospital for appendicitis on September 29th. He made an excellent recovery.

Sending her subscription to the Malaysia Message Miss Sophia Blackmore likewise asks us to give her greetings to all her many friends. She says; "My prayers and thoughts are often with Malaya.....Since I settled in Sydney our family is becoming less and less. So many have passed on to the Heavenly Home. In July my eldest sister left us. She was in her 86th year. Mrs. Stephens, my sister, and I are the only ones in the house now".

In a letter to the Mission Treasurer, dated 17 November, the Rev. Ragnar Alm, Resident Missionary at Kisaran, Sumatra, wrote the following interesting paragraph about what he did on Sunday, the 16th November:

"Yesterday I had a good day on the Tindjowan Circuit. I drove my car about 90 k.m., walked for about two hours, preached four times, baptized 18 children, received six persons into full membership and married three couples. Not such a bad Sunday!"

Dr. R. L. Archer, Mission Superintendent and Treasurer, and Mrs. Archer, left Singapore on October 7th for the annual auditing tour of the Mission Treasurer and as such they visited every school and Mission Station on the Peninsula. During this tour they were invited to speak in school chapels, mid-week church services, to meetings of the W.S.C.S., and on Sundays Dr. Archer preached from two to four times. They returned to Singapore the end of the month.

†

George L. Day, who had joined the R.A.F. on October 25th was killed on the 7th of November, together with his flying instructor, in an accident at the Kallang Airport, Singapore. George had been on the staff of the Y.M.C.A. for several years and was known all over Malaya for his athletic prowess. His genial personality ideally fitted him for his work and his death came with tragic suddenness just as he beginning his new career.

George had grown up in Oldham Hall and had been in the Wesley Church ever since his boyhood. His death is mourned by all who knew him.

Elsie Hong Lai Cheng, youngest child of Mr. and Mrs. Hong Chew Ki, Singapore, passed away in the General Hospital on September, 27th 1941. Members of the Geylang Church and other Methodist friends extend to the bereaved parents their deep condolence.

CORRESPONDENCE

10, Clove Hall Road,
Penang, S.S.

Dear Mr. Editor:

I am a regular reader of the Malaysia Message. I should like to correspond with English and Eurasian boys and girls in Malaya. I am a Straits-born Chinese boy, 17 years of age, and I love to write and receive letters. My hobbies are collecting leaves and photos of pen-pals.

Yours faithfully,
CHEW TENG CHIAK.

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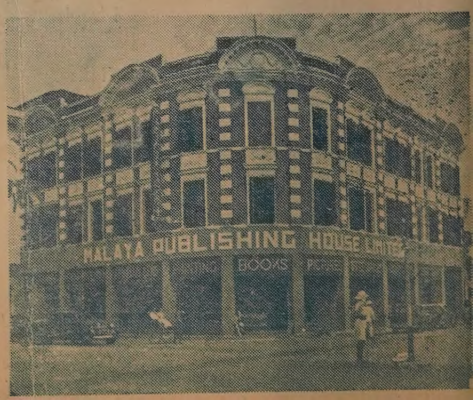

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